WESTERN LUMINARY.

TODD & SKILLMAN, PRINTERS AND PUBLISHERS. JOHN F. COONS, EDITOR. TERMS—$2 IN ADVANCE, $2 50 IN SIX MONTHS, OR $3 AT THE END OF THE YEAR.

Vol. X.—No. 1. LEXINGTON, KY. WEDNESDAY, JULY 17, 1833. Whole No. 467.

TERMS.

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For the Western Luminary.

CAMPBELLISM—No. VIII.

NEW VERSION.

"The sacred writings of the Apostles and Evangelists of Jesus Christ, commonly styled the New Testament. Translated from the original Greek by George Campbell, James Macknight, and Philip Doddridge, *Doctors of the Church of Scotland*, with prefaces," &c.

This is the lofty, imposing title of a book, in its "second edition," since 1828, and commonly called Alexander Campbell's Testament. The retail price of the first edition in Kentucky was $1 75, that of the second $1 37½.—A considerable tax this, on its admirers and patrons; for at $1 25, the wholesale price of the second edition of this spurious book, the sum required for *eight* copies will procure *one hundred* of the common version in Philadelphia—so that one hundred persons can be supplied with the word of God, in the New Testament, with a sum that can supply only *eight* on the plan of modern reformation. Whether this be a money-making scheme or not, the people must judge for themselves. We state the facts merely for information; and we can assure the reader, that *information* is the principal object in our remarks on this volume—for we certainly know that a number of persons, not in Mr. Campbell's sentiments, are uninformed and imposed on respecting the true state of the case. I remark once more, this pretended translation of Campbell, Macknight, and Doddridge, whose works are entirely separate, written at different periods, and on different portions of the New Testament, now make one book of 456 pages, and is clogged and encumbered with 124 pages of "prefaces"—"hints to readers"—"introductions"—"prefatory hints," and "appendices," with "errata," (in the plural,) noting only "one omission," and then closing with the following note of information: "Since the publication of the first edition we have learned that Philip Doddridge, D. D. was not a Presbyterian, but a Congregationalist, or a Doctor amongst the English Independents," &c. By the Reformer's own testimony therefore, it appears at once, that the title of his book does not tell the truth; and his note, instead of helping him out of the scrape, rather plunges him deeper into the ditch; for if he found out the mistake respecting Dr. Doddridge "*since* the publication of the *first* edition," and, by inference, before the commencement of another, who was it retained in the second? Indeed it is surprising how a man of A. Campbell's pretensions to learning and general information, should make such a gross mistake as to put Doddridge amongst the Presbyterian Doctors of the Church of Scotland, (the very place of our author's nativity and literary acquirements,) and then introduce him as such on the title page of his *first* edition. He must not censure the better informed, who protest against such conduct, whether from ignorance or design, and who take the liberty of forming their own judgments respecting the motives of the author.

Let us now examine the author's acknowledged and boasted foundation of his new version. On page 396 is found the following declaration: "We will give no Baptist authorities. ..... But we rest the whole authority of this translation on the criticisms of the Romanists, Episcopalians, and Presbyterians." Now let the candid reader compare this ostentatious declaration with his title page, which ascribes *the whole translation* of the book to "George Campbell, James Macknight, and Philip Doddridge, *Doctors of the Church of Scotland*," (*in italics,*) and then ask himself, what have "Romanists and Episcopalians" to do, as responsible authorities, with the translation of a book specially ascribed to three learned men of a different denomination? This matter will be further attended to in the proper place. We have another specious statement of our Reformer which at once destroys the veracity of the title page and betrays a lack of truth and candor. Let it be well remembered, the book is expressly declared to be "translated from the original Greek, *by* George Campbell, James Macknight, and Philip Doddridge." So the uninformed of all classes understand it. Especially do the subalterns of Mr. Campbell, in the heat and ardor of controversy, exultingly tell us, "here is the book translated by your own Doctors—here are their own words—their own admissions," &c. But hear the man who has sent forth this book to the public, patched up from different authors, founded "on the criticisms of the Romanists, Episcopalians, and Presbyterians," altered, amended and mutilated, with an imposing, hypocritical, lying title page—I say, hear the author himself: "From a great many sources and from religious teachers of different denominations, inquiries, suggestions, and criticisms have been received, all directly or indirectly bearing upon the improvement of the new version. From these, and from our own diligent comparison and examination of all the documents furnished, and within our reach, we have been induced to modernize the style of this version very considerably." *Second edit.* p. 448. Now if this man has improved and very considerably modernized the style of his new version, how did he have the assurance and effrontery to ascribe this verson, in its very front, to Campbell, Macknight, and Doddridge? And if he has so altered and changed the style of the *second edition*, (from which the above quotation is made,) what may we not expect from the third, as he has had several years to make further improvement. And even now, were two of his disciples to read alternately, one in the first and the other in the second edition, according to the above statement, we might expect to witness a specimen of Bableism, a confusion of languages, on no very small scale. Take one specimen of our author's improvement. "After much reflection, examination and comparison, we have substituted *institution* for "covenant." To this determination we came after the testimony of Matthew was worked off; so that the term "*covenant*" only occurs once in this version." I stop not here to enquire whether this is correct or not. Doubtless it suits the plan of the Reformer better. But the inquiry may be, is it fair and honest to take such liberties, to make such alterations, improvements, &c. and yet call this a translation "*by* Campbell, Macknight, and Doddridge, Doctors of the Church of Scotland."

But we come now to examine his authority for another "improvement," in this famous version, which no doubt was the principal object and the primary cause of its existence. I mean the translation of the Greek words *bapto, baptiso, baptisma*, &c." to signify, exclusively, *immerse, immersion*, &c. Be it recollected, that it is in special reference to this very subject that the following declaration is made: "We will give no Baptist authorities, ... But we rest *the whole authority* of this translation on the criticisms of the Romanists, Episcopalians, and Presbyterians." But the main pillars of this fabric are the three "*Doctors of the Church of Scotland*," set out with imposing attitude and ostentatious parade on the front leaf of the book. With a shew of great respect for, and deference to these men, he declares, (with reference to the meaning of the terms *baptisma, baptismos*, &c.) "But in this instance we do not depend upon our own judgment only, but upon the intelligence and candor of these Presbyterian translators." Well, now, have these intelligent and candid Presbyterian translators uniformly and *exclusively* translated the original by the terms *immerse, immersion?* &c. They have not. And for the proof we refer to their several productions, and even to Alexander Campbell's own testimony. He says that "Doctors Campbell and Macknight have not only occasionally translated *baptismos* and *baptisma* by the word *immersion*, but have contended in their notes that such is its meaning. ..... We love, says he, uniformity, where no violence is offered to the sense, and what they have in this instance *sometimes* done, we have *always* done." It is here plainly acknowledged that Doctors Campbell and Macknight, the two main props of this Reformed Testament, did "*sometimes*"—"*occasionally*," translate the original by the word immersion. But did the intelligence and candor of these Presbyterian translators, on which he professes such proud reliance, authorize him to do *always*, what their superior intelligence allowed them to do only *sometimes*, or *occasionally?* And could he, after doing this, unblushingly tell the world, in his title page, that it is the translation of Doctors Campbell, Macknight, and Doddridge? He has done so. We do not hesitate to acknowledge, with some regret and mortification, that Dr. George Campbell, a very learned Presbyterian, has, gratuitously and groundlessly made admissions, in explanations of the words *baptizein, baptisma*, &c. tending to weaken and disparage our cause. But that he was mistaken, there is not the smallest reason to doubt. This has been fully and incontrovertibly shown by the late Rev. John P. Campbell, of Kentucky, in his book in answer to Jones, p. 29–36. The reader may also see the subject similarly investigated in the Pedobaptist, a late periodical published in Danville, under the head of "Pedobaptist Admissions," &c. That Dr. Campbell, though a man of great philological abilities, never thoroughly and critically examined the subject, we are well assured. There were no particular inducements for him to do so, and he therefore carelessly admitted what, from facts and otherwise, he had no right or authority for doing. But allowing our modern Reformist all the advantage he can get from this learned Presbyterian, let us see another instance of departure from the intelligence and candor of this main pillar of the "new version." Dr. Campbell says, "the noun (*baptisma*) ought never to be rendered *baptism*, nor the verb, *to baptize*, but when employed in relation to a religious ceremony." This is a positive declaration.—The sentiment is clearly expressed, that when employed in relation *to a religious ceremony*, the noun ought *always* to be rendered *baptism*, and the verb *to baptise;* and so Dr. Campbell has done in his translation. But in this his intelligence and candor failed to be a sufficient inducement to influence A. Campbell to follow him. The main object would have been greatly diminished, if not lost, in so doing. Who cannot, after this, but suspect the sincerity of the professed reliance on the intelligence and candor of these Presbyterian translators? Is it worth any thing but to answer a particular purpose?

Let us hear Dr. Campbell again respecting his translation: "We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them. Hence we say *circumcision* and not *peritomy;* and we do not say *immersion* but *baptism*." Take now the following instance: "I indeed baptize you *in* water; he will baptize you *in* the Holy Ghost and fire." The Reformed Testament has it, "he will *immerse you in* the Holy Spirit and fire." The phrase of Dr. Campbell of a person's being baptized IN *the Holy Ghost and fire*, is indeed absurd enough; but to be *immersed* IN *the Holy Spirit and fire*, as A. Campbell, the great lover of uniformity has it, caps the climax of absurdity: immersed *in* the spirit—immersed *in* fire! Can you tell *how* this is done? Can you give any thing like a description, even by way of approximation? Was such a thing ever yet done? *Immersed* IN the Holy Spirit —*immersed* IN *fire!* Where did this take place? *How?* We would like to know.

We will hear Dr. Campbell once more and dismiss him for the present. "I am not vain enough to imagine that the version here presented to the public will, by any class of readers, be accounted faultless. Part of this work has long lain by me in manuscript. For I may justly say of it what Augustine, if I remember right, says of one of his treatises, 'I began when a youth and I finished when an old man.' Now in that part I have been making corrections, or at least alterations, every year, and I have no reason to doubt that if it were to lie longer by me, I should still be altering and correcting." This declaration was made at least fifty years ago. Had he lived up to this time, correcting and altering his manuscript, who can tell what changes would have been made? His views of the terms *baptisma*, &c. would have, no doubt, considerably changed. For very certain, this subject has undergone and is now undergoing a more thorough investigation, than was ever dreamed of in his day. Be this however as it may, we see from the above quotation, how fickle and uncertain is the source from which this new version has drawn its materials. By the time the author puts forth his third edition he will have had such additional floods of light shed upon him "from so many sources, and from religious teachers of different denominations, by inquiries, suggestions and criticisms," that its family likeness will hardly be recognised. The Andover Professors will come in for a larger share of intelligence and candor, especially Professor Stuart, who is now frequently appealed to, by the Reformer, as authority to support him in his criticisms. One would suppose that he and the Professor, from his own account, are not far apart. This veil however, is too flimsy to hide the deformity attempted to be concealed beneath it. Let this self-sufficient, self-styled Reformer, read Professor Stuart's commentary on the first part of the sixth chapter of the Epistle to the Romans, and perhaps he may find it necessary to alter the style of his next edition on that portion considerably.

But let us attend a little to Dr. Macknight, the second pillar adduced in support of the reformed version. Of this authority we can say but little; we have not his work, and know scarcely any thing of it. It is recommended, I believe, not for its orthodoxy, but chiefly so far as philology is concerned. It is admitted by A. Campbell, as we have seen, that Macknight, as well as Dr. Campbell, has only "*sometimes*," or "*occasionally*" translated the original words, *to immerse, immersion*, &c. This is sufficient to show, that Macknight and Campbell have shared the same fate from the ruthless hand of this disingenuous, hypocritical reformer. The long note which he has copied from Macknight on 1 Pet. 3, 21, is too visionary, too fanciful and far-fetched, to bear the test of correct interpretation and sound argument, one moment. But as both those Doctors were Pedobaptists, and neither of them, as we presume, ever used immersion in baptism, Mr. C. is welcome to repose on their intelligence and candor as long as he pleases.

Dr. Doddridge comes next. Here is an old acquaintance. We have often sat down by him with great pleasure, and rose with profit and delight. Though no Presbyterian Doctor, we greatly prefer him to either Campbell or Macknight. He is also a favorite of Professor Stuart, who is about to give to the public an American edition of his Family Expositor, with an introduction, which, from such an erudite scholar and able Professor of Biblical Literature, will enhance the value of the work. That our Reformer should have mistaken Dr. Doddridge for a Presbyterian Doctor of Scotland, from the beginning, is truly surprising; but still more so, that he should have adopted him as one of the principal supporters of his new version; especially on the subject of baptism. We have seen, in our 7th No. the judicious and candid opinion of Dr. Doddridge respecting our common version. And A. Campbell himself acknowledges that "in his expositor he seems to avoid any criticism on this *term*, (baptism.) Indeed he often views it with considerable jealousy, yet he is constrained to translate it sometimes, in order to make sense." He then gives Matt. 20. 22, as an instance of Doddridge's translation, which turns out to be not a translation but a paraphrase or exposition merely. If he has avoided "*any criticism*" on this subject—if he has viewed it "*with considerable jealousy*," is it not marvellous indeed that he should be selected as the third pillar to support the proud fabric of this modern Reformer?—And suppose it to be true, what he further says of Dr. Doddridge, that he "admits that baptism was generally administered by immersion," does this prove that he believed it to be right? Doddridge's own words are, "I suppose immersion was often, though *not constantly* used," on 1 Cor. 1. 16. We need be at no loss at all for the direct and explicit sentiment of this great and good man on the subject of baptism, both as to *mode* and *meaning*. It shall be immediately forthcoming. In his answer to the plea founded on Rom. 6. 4, and Col. 2. 12, "that *plunging* alone represents our being *buried* with Christ in baptism," &c. Doddridge says, "it is allowed that there is in this passage an allusion to that mode of baptism which then generally prevailed: but in the institution of that ordinance, there is no declaration that it was chiefly designed to represent this; and persons were baptized *before* it was generally known that Christ should die and rise from the dead. Our being *cleansed from sin* seems the thing principally intended, which may well be represented by *pouring on water*; and as this more naturally represents the *pouring out of the spirit*, the *sprinkling us with it*, and the *sprinkling of the blood of Jesus*, it may answer as valuable purposes as that mode which more expressly represents a death and resurrection:" Dod. Lec. vol. 2, p. 376. He further says, p. 378, "considering how little stress is laid on what is merely ceremonial and circumstantial, in the christian dispensation, considering how effectually the main ends of the ordinance may be secured *without immersion*, and how weak some of the arguments for its universal obligation are, those who approve and practice it ought at least to be candid towards those who differ from them," &c. What figure Dr. Doddridge will make after this, in the further editions of the Reformed Testament, time and circumstances will determine.

As our learned Reformer has added "to these Pedobaptists of illustrious name," others to support his notions respecting immersion, we will pay our respects a little to some of them. It will be recollected that our author declares, "we rest the whole authority of this translation on the criticisms of the Romanists, Episcopalians, and Presbyterians." Amongst the first, he has introduced "Simon, the Jesuit, a critic of great eminence in the church of Rome," who says, "*to baptise*, literally signifies to *dip*," &c. To balance this we will introduce St. Thomas Aquinas, commonly called "the Angelical Doctor," one of the most learned and ingenious Romanis's that ever lived. In 1255 he speaks thus: "Baptism may be given not only by immersion, but also *by effusion of water* or *sprinkling with it*." Erasmus, another of the most learned men of that denomination, and indeed of the age in which he lived, affirms, "that in his time it was the custom to sprinkle infants in Holland and to dip them in England." Calvin and Beza are also introduced by our author in support of his theory. Their words, however, are garbled and their real sentiments suppressed. Calvin is made to declare, "the very word *baptizing* signifies *to dip;* and it is certain that the rite of dipping was observed of the ancient church." This is not the whole of Calvin's sentiment on the subject, for he says, "but whether the person who is baptized be *wholly immersed*, and whether three times or once, or whether water be only *poured* or *sprinkled upon him*, is of no importance: Inst. vol. 3, p. 343. Beza is treated after the same manner. Our author quotes him thus, "the word *baptismos* signifies to dye by dipping or washing, and differs from the word *dunai*, signifying to drown," &c. But the real sentiment of this old Presbyterian is thus expressed by himself: "They are *rightly baptized* who are baptized *by sprinkling*." Leigh, another learned English Presbyterian, and one of Mr. Campbell's "Pedobaptists of illustrious name," appealed to for support, says, "baptism is such a kind of washing as is by plunging, and yet it is taken more largely for *any kind of washing, even where there is no dipping at all*." Dr. Lightfoot, a most eminent divine, an Episcopalian Doctor, and one of the most eminent men in rabbinical learning England ever produced, says, "the application of water is of the essence of baptism; but the application of it *in this* or *that manner*, speaks but a circumstance." And Dr. Featly, another Pedobaptist of illustrious name, and of the same school with Lightfoot, unrivalled in his extensive knowledge of school divinity and eloquence as a preacher, says, "Christ no where requireth *dipping*, but only baptizing; which *Hesychius, Stephanus, Scapula*, and *Buddæus*, those great masters of the Greek tongue, make good by very many instances out of the classic writers, importeth no more than *ablution* or *washing*."

I could add a host of such testimony as this, but it is unnecessary. Indeed we might call in witnesses from the other side were it necessary. The learned author of "Letters addressed to Bishop Hoadly," in defence of Baptist principles, expressly concedes, "that *bapto* signifies *to sprinkle*," and that it "is not used in the Septuagint in any one place, where the very frequent ceremony of washing the whole body occurs." And a living writer of Edinburg, Alex. Carson, on the same side, expressly admits that "*bapto* signifies to dye *by sprinkling*, as properly as by dipping, though originally it was confined to the latter." Such admissions are not common with Baptist writers, nor do I lay much stress on them in this discussion. And had A. Campbell possessed the candor of Abm. Booth, from whose list of 80 Pedobaptists and 11 Quakers, he can find men "of illustrious name" at pleasure, he would also tell the world, as Booth did, who desired his reader "to observe that *no inconsiderable part* of these learned authors have asserted, that the word baptism signifies *pouring* or *sprinkling*, as well as *immersion*."

Seeing then the foundation on which Mr. C. has so confidently and exultingly rested his translation, is so uncertain, so slippery, feeble, and tottering, to say the least of it, what confidence, reliance or repose can an anxious enquirer after truth and duty, place in such a guide as Alexander Campbell's Testament—the translation of which rests, according to his own declaration, on the garbled criticisms, the careless admissions and suppressed sentiments of Romanists, Episcopalians, and Presbyterians? Is not such a work an imposition on the time and purse of the purchaser, as well as the credulity of the ignorant or uninformed? Take the book, as a whole, with all its pretensions, its specious, imposing, and deceptive title page—its prefaces, introductions, hints to readers, appendices, &c. &c. and we know not a greater cheat, a more shameful imposition, of a similar character, ever practised on the common sense and spiritual interests of the community. As no one can deny us the right to select our own witnesses, we propose to this famous Reformer, that instead of Campbell, Macknight, Doddridge, Calvin, Beza, Simon the Jesuit, &c. he take, in his next edition, the following Pedobaptists, of illustrious name, as the foundation of his translation, viz: Doctors Scott, Guyse, A. Clark, Ewing, Wardlaw, Woods, Dwight, Janeway, Reed, Prof. Stuart and Robinson, C. Taylor, Watson, &c. Further animadversions on this famous Testament must be reserved for a separate number. C.

For the Western Luminary.

LETTERS FROM THE PACIFIC.—NO. 6.

South Pacific; on board the Missionary Packet. N. Lat. 2°.—W. Long. 143°.—Nov. 2nd, 1832.

MR. THOS. T. SKILLMAN:

Dear Sir,—After being unexpectedly becalmed more than a week, four of the Marquesas Islands gladdened our horizon, viz. Tatuhiva, Matane, Tahuata, Hivaoa. In the afternoon we came so near Tatuhiva, that we were visited by several canoes. From the occupants, who were almost entirely naked, we learned that the native teachers left by the Missionaries from Tahiti, resided on the opposite side of the island. Being desirous of having an interview with them, we lay to during the night and in the morning stood in near the place where they reside. It being the Sabbath we hoped to go ashore and hold a religious meeting with the natives. Our deck was soon crowded with the vociferous unclad savages.—Their demands for powder and muskets were peculiarly eager. They informed us that several men had lately been sacrified, but that they enjoyed peace at present, and they urged us earnestly to go ashore. At 11 A. M. the Tahitian teachers came off and informed us that thirteen persons had been sacrificed within two months, the last of whom had been baked and eaten only the day before. They said the people did not molest them, but treated their instructions with perfect contempt, so that they had been unable as yet to accomplish any thing as teachers, but they still hoped the people would yet be inclined to listen to their instructions. They said no white man had landed since their arrival, and they could not tell whether it would be safe for us to go ashore or not. As there was no prospect of holding a religious meeting with the natives and as it might be dangerous to go ashore, we determined to proceed, and the next morning at 9 o'clock we stood off Resolution Bay on the Western side of Tahuata, the place where Mr. *Crook*, an English Missionary labored during the year, 1797. We were soon visited by *Iotete*, the highest chief in the Island. He had with him a *Charles Robinson* of *Dublin*, tatooed in Marquesan stile, who acted as our interpreter. Fifteen months ago, three Tahitian teachers were left here by Mr. Darling a Missionary of the L. M. S. Iotete and his people paid great attention to their instructions, gave up many of their old heathenish customs, and seemed ready to renounce their whole system of idolatry. But the teachers soon lost their influence by immoral conduct. When the Marquesans saw that they practised those things which they taught were wrong, they called them liars, and ceased to pay any further attention to their instruction. Two of these teachers had returned to Tahiti, the other one was present and admitted that the above was a true statement of the case. Iotete and his principal men expressed a great desire to have white missionaries come and reside among them, and promised to renounce idolatry and the tabu system, and obey their instructions. We saw several *tabu houses* built on elevated piles of stone, which it is unlawful for any woman to enter. In some of these we saw large wooden Idols of ghastly appearance, the carving of which was exceedingly rude; to these they are accustomed to offer human sacrifices. While we were ashore, we saw a large company engaged in their chief amusement, which consisted of the beating of drums, accompanied by a monotonous chanting and the clapping of hands. When the people had become somewhat acquainted with our characters and object as missionaries, many who had learned a little of the Palapala, from the Tahitians, thinking it would please us, gathered around us and began to spell b-a ba, b-e be, b-i bi, b-u bu, &c. The valley of Vaitohu, which faces Resolution Bay, is very fertile, abounding in bread fruit, which comes to the greatest perfection, cocoanuts, pappiias and bananas. We saw also the hau, ironwood and tananu. Pumpkins and taro, are abundant, but we saw no potatoes. In the evening, we directed our course to Uapou, which lies 50 miles to the east of Tahuata. We are persuaded that missionaries might reside at Tahuata, with safety and with cheering prospects of success—and I trust the tidings of peace on earth and good will towards men, sung almost nineteen centuries ago by a choir of angels will not be long withheld from these darkened people who now beg us to come to teach them, and say they fear they will die before they hear the good news, which we informed them, missionaries would tell them.

Early the next morning, we reached Uapou, several canoes came off, and gave us a very favorable account of the state of the people, but the sea being so rough that we could not land we turned our faces to *Nukuhiva*, which lies 50 miles north of *Uapau*. And at 10 o'clock, A. M. Oct. 24th, we cast anchor in Massachusetts Bay. Here we remained three days, conferring with chiefs and principal men, respecting the establishment of a mission among them—and walking up and down the fertile valleys which stretch from the bay in various directions far back into the mountains. The people every where received us with the utmost cordiality, and seemed emulous who should make the greatest efforts to please us. Reports which had reached them, respecting the missionary work in the Sandwich and Society Islands, had already prepared both Chiefs and people, to plead earnestly that missionaries might be sent to teach them also. They promised if we would come to renounce their system of superstitions. When encouraged to expect missionaries in a few months, Haape the principal chief among the Seiis, who inhabit the valleys around Massachusetts Bay, pointed out a very fertile district, abounding in bread fruit and cocoa nuts, which he intended to give them, and promised to have a house built on it for their reception, when they should arrive. To show us how readily he would renounce his old system, he eat before us a portion of a sacred fowl and pig, from which the tabu system restricted him. He speaks with great contempt of his idols, and seems to have an open ear for the gospel.

We also visited the Picturesque valley of Taiva, four miles to the westward and found the natives there, a people in like manner prepared for the reception of the gospel. The field is white to the harvest, and shall not the reaper put in the sickle?

We saw four white men at Nakuhiva. William Morrison, an Englishman, has resided there 6 years, is tatooed like the natives, wears his hair and beard like them, and like them has no article of clothing except the maro. William Raymond an Englishman, has been there 15 months; he was of service to us as interpreter—he lives with a Mr. Angell and Shaw, Americans, who 6 months ago left a vessel, and stopped there to make a fortune by cultivating vegetables to sell to ships when they call for refreshments. They have been diligent, and I do not think they will present obstacles in our way.

On the evening of the 26th, we weighed anchor and ran down to Uapau, where on the morning of the 27th, Mr. Whitney and I went ashore. We found the people far more wild than at Nukuhiva, yet perfectly friendly.—They say, if the people of Nukuhiva receive missionaries and do not die in consequence of it, then they will be glad to receive them also. Their *Koike*, or enclosure for dancing and revelling, on great festive occasions, is the most splendid we have seen in the islands, being a neat oblong pavement 300 feet long, and 100 feet wide, having an outer border 8 feet wide elevated 3 feet above the paved area which it encloses. On this border, a series of houses are erected joining each other, so as completely to enclose this court of Idolatry.—Within the enclosure are two platforms of solid rock, 30 feet square and 5 feet high, stations for those who beat drums during the festival; besides which there are four scaffolds of bamboo, the use of which I did not learn. The whole is shaded by 35 tall spreading breadfruit trees, which grow within the court. The large hewn stone steps by which we entered, and the whole structure manifested far greater skill in masonry than I supposed the people possessed. I have avoided entering into a description of their idolatrous rites and form of government, because my information on these subjects is not sufficiently definite. At some future period, I hope to be able to make correct statements on these points. On the afternoon of the same day, on which we visited Uapou, we turned our faces towards the Sandwich Islands, to which we are now hastening, urged forward by a favorable wind and friendly swell.

The objects of our voyage are now accomplished, and it is not the smallest matter of rejoicing that the Lord has opened for us a wide and an effectual door among the Nukuhivans. Surely American christians will not view such an opportunity of extending the gospel with indifference. What christian could hear unmoved, that his brothers, or his sons, were wandering naked, over an island of the Pacific, with spears in their hands, seeking only the gratification of their sensual desires and how they may wreak revenge on the head of their enemies; and that his sisters or his daughters were there also, sunk lower in sensuality than the brutes which perish, swimming to every ship which stops in their harbours, to minister to the gratification of the vile who visit them? Would he not earnestly co-operate in plans for their deliverance? and could he rest till he had expended all his efforts to send them help? Now if he loves the Lord Jesus Christ, if he loves his neighbor as himself, he will make the same exertions in behalf of the benighted Marquesans, who are sunk in the condition supposed, and whom nothing can relieve, but the gospel. Their language to us is, "come and live among us and teach us the new religion, before we die." Their condition calls more loudly to us, "come over and help us, or we must sink in endless ruin." As the representatives of the American Churches we will go, not doubting but they will sustain us.

Yours truly, W. P. ALEXANDER.

Honolulu, Nov. 26th.—We reached this place on the 17th inst. and had the happiness to find our families well. The physician who was appointed to the Marquesas Mission, cannot go immediately, in consequence of the ill health of his wife. This presents an obstacle in the way of speedily occupying the ground. Whether it will be removed, we cannot yet determine. W. P. A.

PATHOS.—I remember [says Foster in speaking of Robert Hall] at the distance of many years, with what a vivid feeling of the ludicrous he related an anecdote of a preacher long since deceased, of some account in his day and connexion. He would, in preaching, sometimes weep, or seem to weep, when the people wondered why, as not perceiving in what he was saying any cause for such emotion, in the exact places where it occurred,—After his death one of his hearers happening to inspect some of his manuscript sermons, exclaimed, "I have found the explanation; we used to wonder at the good doctor's weeping with so little reason sometime, as it seemed.—In his sermons, there is written here and there in the margins, "cry here." Now I really believe the doctor sometimes mistook the place, and that was the cause of what appeared so unaccountable."

THE NINTH ANNUAL REPORT

Of the American Sunday-School Union. May 21, 1833.

Concluded.

It should be distinctly known throughout the the land, that the first grand principle of our association is Union—that as a society we recognize the existence of various evangelical denominations only so far as to avoid the points of difference—that there is no representation of them, as such, in our body, nor of us, in theirs. We rest on the broad basis of the Christian church; and esteeming every true disciple of the Lord Jesus Christ as one with us in the general purpose, we invite his co-operation with us in building up the kingdom of our common Redeemer on the foundation of the apostles and prophets—Jesus Christ himself being the chief corner-stone.

It is known that among the members of our association, are Baptists, Methodists, Presbyterians, Episcopalians, and others; and it is understood between us all, that our library books, manuals of instruction, and whatever other agency we employ, shall not, in any wise, inculcate opinions, or teach doctrines about which these various bodies of Christians are not agreed.

By this co-operation nothing is relinquished, nothing is even modified which pertains to the denominational peculiarities. And we devoutly thank the author and finisher of our faith that those doctrines and precepts of his gospel which are mainly relied upon to form the character and sustain the hopes of the Christian, are not those about which his true followers are at variance. Like the elements of nature, they are simple, essential, and perfectly defined: every system of genuine Christian philosophy recognizes them. It is only in their modification that conflicting opinions arise. "Let us not then be charged with an intriguing sectarianism; he alone is the true sectarian who forgets that there is a common Christianity as well as a Christianity under the modification of his own party; who forgets that his duties to this common Christianity are of a higher obligation than those he owes (and some he does owe) to his own peculiarities, and who would see a soul of man left to perish without concern, if not saved by the application of a process of his own. In whatever religious body that man is found, he and he alone is the true sectarian."*

But it should be known, that while these are our views of the principle of union, we are in no sense opposed to denominational associations; nor do we see any thing in them to excite hostility or alarm. That some distinctive organization should be employed for the diffusion of distinctive opinions, is very natural.—Whether they are fitly called *unions*, is a question of very little importance.

The principle of associated or combined effort is applicable to their circumstances as well as to ours. The only difference is, that our object is general—theirs is special. Our object is to establish Sunday-schools, to whatever denomination they may be attached—theirs is to establish them in a particular connexion. Of course our object can be presented by combined effort—theirs only by each denomination singly.

A SUNDAY-SCHOOL BEING ESTABLISHED ON THE PRINCIPLES RECOGNISED BY ANY BODY OF EVANGELICAL CHRISTIANS, OUR WORK IS DONE. IT IS A MATTER OF NO MOMENT TO US TO WHAT EVANGELICAL CHURCH OR DENOMINATION IT MAY LOOK FOR ITS SUPPORT OR TEACHING. We cannot better illustrate the force and truth of this position than by the following statement. Of one hundred and four schools established from May 1, 1832, to May 1, 1833, by Mr. Sheldon Norton, an agent of this society, and a member of the Baptist denomination, ten became auxiliary to the American Sunday-school Union; nine to the Sunday-school Union of the Methodist Episcopal church; forty-six to various local unions; and thirty-nine remained independent. Of fifty three schools established from May to December, 1832, by the Rev. W. B. Ross, a missionary of the society of the Methodist denomination, fourteen became auxiliary to the Sunday-school Union of the Methodist Episcopal church; twenty to the American Sunday-school Union; one to the Sunday-school Union of the Protestant Episcopal church; two to local unions, and sixteen remained independent. And no one can deny that there is something imposing and effective in such a union. Presenting ourselves in every section of the country as a body of Christian men of various views, but in this matter of one purpose and heart; co-operating, but not amalgamating; we reach a multitude which no individual or denominational exertions could ever reach. The principle of union is shown in our own history to be needful and practicable. In it will be found the germ of the world's regeneration. Carried out, it will fulfil the highest and holiest hopes of men and angels.

The inquiry is very natural, why the influence of such an association, or of the Sunday-school institution generally, instead of exerting a very partial influence over six or eight hundred thousand children, between six and sixteen years of age, does not extend its benefits over the entire population of the country and the world, in forms suited to the various circumstances of the inhabitants. The true answer is, IT HAS NEVER BEEN ATTEMPTED.

So far only as our own country is concerned, there has never yet been a general, simultaneous effort to ascertain to what extent suitable subjects of Sunday-school instruction can be collected. It is high time such an effort was made; and as some particular day must be assigned for the purpose, in order that it may be simultaneous, and as there seem to be no interests with which such an arrangement can interfere, the FOURTH DAY OF JULY NEXT is proposed.

To show the reciprocal appropriateness of this day and this object, would be to show how closely the knowledge which we propose to furnish in Sunday-schools is allied to the preservation of the liberty and the intelligent exercise of the rights of an American citizen; and how utterly impossible it is, in the very constitution of things, to preserve either, if ignorance and vice prevail.

If the proposition is well received, we shall hope that on THURSDAY, THE FOURTH DAY OF JULY NEXT, every neighbourhood in our land, where there is physical strength enough on the side of Sunday-schools to do it, will be thoroughly explored: and may the providence and grace of God so favour the measure, that the sun of that day shall not go down upon a single dwelling in the United States in which the voice of a kind, judicious, Christian Friend has not been heard, inviting every suitable subject of Sunday-school instruction to repair to the place where it may be had freely, as the gift of God, without money and without price.

The open air—a dwelling house—barn—distillery—workshop—factory—mill—sail-loft—brick-yard—office—have all been improved, and either will still suffice, for a place of instruction. And as for teachers, if our whole population between the ages of five and fifteen were to be in their seats on the first Sabbath in July next, we should have but about two pupils to each professor of evangelical religion.—Hence it is obvious that a sufficient supply of teachers for classes of the ordinary size, may be had without trespassing upon the repose of three-fourths of the disciples of the Redeemer. And we should find many faithful and devoted teachers who are not professors, whose services would still further reduce the amount of labour. And, at all events, we shall throw upon the church of Christ in the nineteenth century—emphatically the age of revivals—the responsibility of determining whether the opportunity to train up a whole generation in the fear, service, and glory of God shall be improved or lost.

It cannot be said that the time is inappropriate. It is in the most interesting sense *an American day*—it is indeed our only national holiday. The proposition calls for no man's money; it interferes with no personal privilege or enjoyment; it respects alike all sects and denominations who hold that the fear of the Lord is the beginning of wisdom. Surely there can be no denominational aggrandizement sought, inasmuch as the future relations as well as the place and circumstances of assembling are left entirely to the judgment and conscience of those who engage in the labour. The intervening time is sufficient for every necessary arrangement, and if it were longer, the suggestion might lose its interest or be forgotten.*

Ought not the influence of the American people, and especially the American church, to be more widely felt by the nations of the earth? A restless spirit of inquiry; a desire for knowledge and liberty, are awakened, and are gaining strength in every part of the world. As ancient habits and associations are broken up, new wants and new facilities for supplying them are disclosed. The light of the morning spreading silently abroad, and sending its unbidden and often unwelcome beams into the caverns and secret places of the earth, but faintly illustrates the progress which the light of truth and liberty is making at the present day; and those whom this light reaches are, at least, enough excited to feel the wants and seek the supplies of an intellectual and immortal nature.

To meet this new combination of circumstances, the only adequate agency to which we can resort IS THE CHRISTIAN EDUCATION OF THE WORLD IN ITS CHILDHOOD; the universal and simultaneous training of the bodies, minds, and hearts of children, every where, to the service of the Lord Jesus Christ, and of course to the most efficient service of mankind, savage and civilized, heathen and Christian; and no agency for this purpose has yet been given to man which may be compared with a good Sunday-school.

1. *By it we establish safe and permanent principles of conduct*, such as have their origin and foundation in the constitution of man, as the subject of the moral government of God, and applicable alike to the Hottentot and the Cherokee, the Greenlander and Hindoo. We do not mean that to the universal dissemination of these principles, other agencies are not required besides the Sunday-school. The Bible, which reveals and sanctions them, must be distributed among the people of every tribe and tongue. Its pure doctrines and holy precepts must be declared by the example and voice of the living preacher. They must be illustrated and enforced, not in the stiff and dry abstraction of technical theology, but with the vividness and simplicity of those present, passing scenes, which arrest the popular mind, and especially the thoughts and sympathies of children: and more than all, there must be that growing evidence of their influence which will always appear in the temper of mind and daily deportment of such, whether in private or public life, as are really under their dominion. They must constitute the basis and strength of all systems of public and domestic education. They must become to the soldier (if soldiers we must have) the motive and pledge of courage and fidelity. To the sailor they must be light and comfort and protection, amidst the perils of the sea and the greater perils of the shore. They must be distinctly held up to view in the counting-house and at the bar, as well as from the pulpit and the chamber of sickness. They must be introduced until they are recognized and entertained in public houses and offices, in steam-boats and stages; on wharves, rail-roads, and canals; in work-shops, brick-yards, manufactories, and fields of labour; in navy-yards, asylums, and hospitals; in work-houses, alms-houses, refuges, and prisons—till, like the perfections of their divine author, there shall be no speech nor language where their voice is not heard, through all the earth and to the end of the world.

2. *The principles we diffuse by means of Sunday-schools will secure and perpetuate liberty of conscience*—not conscience abused and hardened by habits of sin and unbelief; but quickened and enlightened by a knowledge of the law of God, by which alone is the knowledge of sin.

3. *It is by the prevalence of this principle that free inquiry becomes safe and salutary;* not the vain and presumptuous inquiry of the atheist and scoffer, but that which is chastened and controlled by deference to the counsels of infinite wisdom.

4. *Their tendency is, moreover, to settle and steady the public mind;* to fortify it against the maddening assaults of passion and prejudice; and at the same time to enlighten and elevate it, so that it may justly and calmly estimate its relations, social and religious, present and future.

The machinery by which these vast foundations of public peace and prosperity are laid is to be prepared and directed by no faint heart, or sickly hand. It requires the energy of the whole church and of the whole country; and it promises in return to exert a power which shall be felt and owned and blest in our remotest neighbourhood, and by the highest as well as the humblest of our citizens.

*Richard Watson.

*It is hoped that the Sunday-school Monthly Concert, June 10th, will be improved with some direct reference to this interesting proposition.

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Report of the Receipts and Expenditures of the American Sunday-School Union, from March 1, 1832, *to February* 28, 1833, *rendered by Paul Beck, jun. treasurer, and accepted.*

DR.

To balance on hand March 1, 1832,	$ 477 55
" Amount received from Depositories, Societies, and individuals, in payment of debts, and for books sold,	54,573 26
" Amount borrowed,	52,615 73
" Donations to the Valley Fund,	13,711 66
" Do. to the General Fund,	5,211 70
" Do. to the Missionary Fund,	789 55
	$127,379 55

CR.

By Salaries, including Superintendent of bookstore, editor, book keeper, salesman, clerks, and labourers,	$ 7,263 62
" Salaries to Agents and Missionaries, and travelling expenses,	14,861 15
" Loans paid,	28,800 43
" Copyrights and certificates,	2,101 50
" Interest on mortgage and loans and discounts,	2,519 66
" Paper,	29,020 03
" Printing,	7,178 12
" Binding,	19,181 16
" Stereotyping,	2,184 61
" Copper and steel plate engraving,	1,345 73
" Wood engraving,	1,668 11
" Copperplate printing, and colouring prints,	862 40
" Lithographic printing, maps, ruling, &c.	1,132 67
" Miscellaneous books,	4,567 24
" Postage, porterage, twine, quills, and taxes,	940 73
" Translating and printing German and French books,	606 81
" Freight, insurance, collecting, &c.	191 52
" Fuel, oil, candles, lamps, and stoves,	234 05
" Shelving, packing boxes, straps, and nails,	443 47
" Freight of Journal to New-York, and delivery in Philadelphia,	351 37
" Expenses of anniversary, May, 1832,	16 75
" Insurance on books sent to sundry places,	303 76
" D. and J. Ames, freight on paper,	52 43
" Protested Draft,	120 88
" St. Louis Depository,	172 16
" Buffalo Depository,	131 00
" Cincinnati Depository,	48 66
" New York Depository	18 00
" Newspapers, advertising, and circulars,	63 50
" Incidental expenses,	120 71
" Cash on hand,	777 32
	$127,379 55

We do hereby certify the above statement to be correct: and we further certify, that the American Sunday-school Union is indebted for money borrowed, to the amount of sixty-eight thousand eight hundred and twenty-six dollars forty-two cents, on which they are paying interest, viz.

To Saving Fund Society,	$20,000 00
" Paul Beck, jr.	10,000 00
" Alexander Henry,	6,500 00
" William Howe,	3,166 00
" Other individuals and societies,	3,160 00
" Loan obtained on credit of individuals, members of the Board,	26,000 00
	$68,826 42

JOHN GODDARD,
C. STEVENSON,
GEO. M'LEOD.
Committee of Accounts

Philadelphia March, 1, 1833.

REVIVAL INTELLIGENCE.

We make the following interesting extracts from the July number of the Home Missionary.

TENNESSEE.

From the Rev. Fielding Pope, Athens, M'Minn Co., Ten.

[Mr. P. has lately been called to the professorship in the Maryville Theological Seminary. At the close of his year's labours at Athens, Columbiana, and Calhoun, M'Mian Co., he thus writes:—]

I am happy to state that, to these three Churches, during the year, there have been added by letter 15, by profession 33, while 57, including the above named, have been hopefully converted.

I may add, as encouraging to the friends of Home Missions, that the tokens of the Divine presence are striking, indicating, as I hope, an abundant harvest.

KENTUCKY.

From the Rev. Thomas Cole, Newport, Ky.

At our last communion, two weeks ago, two persons were received to our little Church, on examination. And since that time seven others have been received, one of whom was on letter. A considerable number are still inquiring, and many seem attentive. So far, this work has been among the young men; and of those who are inquiring five or six are teachers or scholars in our Sabbath School.

This addition has been indeed like cool water to the thirsty soul, to me. I "thank God and take courage," while Christians begin to feel that, even in Newport, the Holy Spirit can make the word effectual.

MISSOURI.

Results of the Labours of four Missionaries, for one year, in Missouri, closing April 1, 1833.

Rev. G. C. Wood laboured a part of the year in St. Charles, and was succeeded by the Rev. W. W. Hall. The results of their successive labours were 64 hopeful converts within the year, 58 of whom became members of the Presbyterian Church. Under the ministry of the Rev. Benjamin F. Hoxey, in the Aux Vausse Church and vicinity, Calloway county, there were 70 hopeful conversions and 85 added to that Church on profession of their faith. The Rev. Hiram Chamberlin, Boonville and vicinity, Cooper county, reports 23 hopeful conversions and twenty added to the Church within the year.

ILLINOIS.

From the Rev. John F. Brooks, Belleville, Ill.

The Lord has been much better to us the last quarter than our fondest hopes. When our little Church was organized about three months since, our prospect of any addition at present, especially from the village, was very dark; but there was a gradual increase of religious attention among the people during nearly the whole winter. The other denominations held several protracted meetings of two or three days each, and at each of these meetings had more or less addition to their churches. The Baptist brethren held a protracted meeting about the middle of February, which seemed to leave the public mind more deeply impressed than any thing which had preceded it; and it seemed to me greatly desirable that these impressions should be followed up by vigorous efforts. I accordingly appointed a protracted meeting, to commence on the 7th of March.

We reckon about seventeen hopeful conversions as the fruits of this meeting. Six have already joined our Church, and some others I have no doubt will. These six are all heads of families except one, and one of them was an important member of Owen's establishment at New-Harmony, until it broke up.

OHIO.

From the Rev. Hervey O. Higley, Hartford, Licking Co., Ohio.

In this last report of my second year's ministry in this place, I may cast a glance back over two years, and see that during this time the Church has increased in number from 26 to 41. The congregation which assembles with us has increased in the same, or nearly the same proportion, being not far from three times the number in the Church: the Sabbath School has almost doubled in number, and gained some in interest, and Sabbath Schools have been conducted in the township, and an impression made decidedly in their favour. The Temperance Society has enlisted 50 or 60 additional members, and acquired extensive and salutary influence among those who are not yet ready to be enrolled for active service in the campaign against spirit-drinking.

Gallia, Co., Ohio.

The Rev. Mr. Howe commenced his labours in July, 1832. His report previous to May, 1833, exhibited 40 hopeful conversions, 41 added to the Churches by profession, and other encouraging results of his ministry.

From the Rev. W. Gallaher, Mount Pleasant, Hamilton, Co., Ohio.

[Mr. G. commenced his labours as above, November, 1832. At the close of six months, he writes as follows:—]

We have had an interesting state of things in Mount Pleasant Church during the most of the time that I have been labouring there. Something more than 40 who were awakened at our meetings, have become hopefully converted. Nearly three fourths of these have already joined our Church, and several others are expected to unite with us at our approaching protracted meeting. Some of this number, who now give evidence of decided piety, were, a few months since zealous Universalists. Others who have not yet openly renounced the doctrine, have manifested much feeling, and we hope will no longer rest upon this sandy foundation.

The results of the labours of three Missionaries in Ohio.

The Rev. W. Beardsley, Jefferson and Andover Co., Ohio, reports 24 hopeful converts, 13 added to the Churches, 82 pupils in Sabbath Schools, 42 in Bible Classes, and 146 subscribers to the Temperance Society.

The Rev. John Forbush, Mount Leigh, Adams Co., Ohio, reports 33 hopeful conversions, 37 added to the Church on profession, 150 pupils in Sabbath-Schools, and 20 in Bible Classes. Mr. F. adds, I have given much attention to Sabbath School and Bible Class instruction. The Lord has added his blessing. Twelve of our Sabbath School scholars have professed faith in the Redeemer, and united with the Church. Also several others who have received Bible instruction are walking with us in the ordinances of the Lord. Our Sabbath School commenced in the spring, with about thirty scholars: it increased until we numbered 150 different scholars. I superintended it myself. Prayer meetings have been frequent in different parts of the congregation. The monthly concerts for Missions and Sabbath Schools have been attended.

The Rev. Ahab Jinks, Genoa, Kingston and Union Churches, Delaware Co., Ohio, reports 80 hopeful conversions, 50 added to the Churches, 200 pupils in Sabbath Schools, 122 in Bible Classes, and 235 subscribers to Temperance Societies.

From the (Cincinnati) Standard.

GENERAL ASSEMBLY'S BOARD OF MISSIONS.

The whole number of congregations and missionary stations supplied by the missionaries of the Board, during the past year, is estimated at more than 600; the fields occupied by some of these missionaries are very extensive, embracing a circuit of several counties. The ordinary appropriation to each missionary is $100 per annum; in many cases, less; in a very few, more. The whole number of missionaries now in the employ of the Board, is 268. Of these, a large number are stated supplies, or pastors. Ten Agents have been employed in forming auxiliaries, and collecting funds for the Board. The Treasury is at present overdrawn to the amount of $5,247 91. The whole amount pledged and expended during the year, is upwards of $42,000. The amount received, including a small balance on hand at the date of last report, is $21,810 47. There has been a gradual increase of auxiliaries and subscriptions, during the year. New auxiliaries, 84. Total number, upwards of 600. Several presbyterial Corresponding Executive Committees have been organized, or re-organized.

The results of missionary labour, as far as missionaries have forwarded the requisite reports are estimated as follows: Sabbath Schools reported by 96 missionaries, 256. The whole number established by all the missionaries, or under their direction, is estimated at more than 700, containing about 4,000 teachers, and 25,000 scholars. Sixty-nine missionaries have reported 139 Catechetical and Bible classes.—Whole number estimated at more than 800, learners at more than 10,000. Thirty-five missionaries report 47 Bible Societies, 52 Tract Societies, 51 Missionary Societies; and there are few if any congregations supplied by the missionaries of the Board, where Societies of this kind are not in successful operation; 12 missionaries report 13 Education Societies; 86 report 150 Temperance Societies. The whole number of the latter is estimated at 500, and the members at upwards of 25,000. A great advance has been made in this cause during the last year. Twenty-five missionaries have reported 30 new churches organized; and 28, 32 houses of worship erected on missionary ground. Several have reported houses in progress. In a great number of churches, times of refreshing from the presence of the Lord have been experienced. The number of additions to the churches, under the care of missionaries, is estimated at above 3,000. The Board now enjoys the countenance and co-operation of 64 Presbyteries, embracing more than 1000 ministers and 1500 churches. The missionaries have been very diligent; some of them preaching every day. The sermons delivered by them would average four per week, besides addresses at Temperance meetings, Sabbath Schools, &c. They have been zealous in promoting all the benevolent operations of the day. The Monthly Concert has been regularly attended to, in almost all their congregations.—A large number of prayer meetings have been established; particular attention has been paid to family visitations, and in this way great good has been effected.

MISSION TO THE FLAT HEADS.

The following extract of a letter from president Fisk to the editors of the Advocate and Journal, will show the spirit and manner with which our Methodist brethren have undertaken this mission.

Middletown, June 17, 1833.

Dear Brethren:—A brother in Christ, as I doubt not he is, signing himself a "Presbyterian," has recently written to me on the subject of the Flat Head mission. He says of himself that he "procures a livelihood by the hand of daily labor, but desires to bear some humble part in our contemplated dispensation of mercy, to this tribe by appropriating $5 to those brethren who will obey the injunction of our Lord," and asks for further information on the subject of this mission. Now for the information of this brother and all others who may be interested, I would say, that our esteemed brother Jason Lee was appointed by Bishop Hedding, at the late session of the New-England conference, for that mission. Brother Lee is one whom all who know him, judge well qualified for that enterprise. He is the man on whom my mind rested when the subject of this mission was first agitated. I know him well, and can most cordially recommend him to all the friends of the enterprise, as one worthy of their confidence—and he certainly needs their prayers. Some other person or persons will be selected to go with him. The present plan is, to have the missionaries leave here in the fall, and reach some of our most western ports in their route, so as to start next March for the mountains. With his usual health brother Lee will be able to keep pace with the veteran hunter in climbing the Rocky Mountains. Mules will probably be taken to carry over the necessaries for the mission. The principal expense will be the outfit. This will consist of the necessary clothing, the mules, the tools, the seeds for agricultural purposes, and some articles that will be valuable in the Indian country, either as presents, or to procure of the natives the necessaries of life. When they get to their field of labor, they must live with the natives, and rise as they can elevate the wild man with them.

Methodist Missions.—At a meeting of the managers of the Missionary Society of the Methodist Episcopal church, held on the 12th instant, it was

Resolved, That the bishops be authorized to draw on the treasurer for the present year, the sum of *eighteen thousand dollars*, in addition to the amount necessary for the support of the Liberia, Green Bay, Sault St. Marie, and Flat Head Indian missions, should the latter be undertaken.

From the Presbyterian.

THE COLONIZATION CAUSE IN THE PRINCETON THEOLOGICAL SEMINARY.

At a general meeting of the students of the Theological Seminary in Princeton, N. J. held on Monday, June 24th, 1833, the following resolutions were unanimously adopted:

Resolved, That in the deliberate opinion of the students of this Seminary, the plan of colonizing, with their own consent, the free people of colour of this country on the western coast of Africa, is an enterprise worthy of the prayers, the efforts, and the cordial patronage of every Christian and patriot; and viewing it as such,

Resolved, That, with the blessing of God, we will, during the ensuing year, use all laudable efforts to enlist publics entiment in behalf of this enterprise, and to secure funds to aid the American Colonization Society in sending out such emigrants as may be prepared to go.

Resolved, That the proceedings of this meeting be signed by its Chairman and Secretary, and be published under their direction.

[Signed] TRYON EDWARDS, Chairman.
James Clark, Secretary.

We understand that there are in the Seminary at Princeton, a very few "Immediate Abolition" men, who, however, made no opposition to the adoption of the above resolutions.

POLITICAL AND RELIGIOUS EMANCIPATION OF THE JEWS.—We learn from the Paris Semeur of April 3, that an association has just been formed in that city to hasten, in all parts of the globe, the emancipation of the Jews. This association is divided into committees, and will admit as members citizens of all nations. Among the founders and members of the provisional committee, are General La Fayette, N. Lamercier, the Count De Lasteyrie, H. Carnot, V. Lanjuinais, &c. Several Poles and our celebrated countryman, Mr. Cooper, the author, have engaged with ardor in this work.

We learn also from the Semeur that another association has been lately formed at Toulouse under the name of the *Society of the Friends of Israel*. Its object is the religious emancipation of the Jews. It aims to lead the Jews to embrace the Christian faith; and the means which it employs are the distribution of the Scriptures, the publication of religious tracts designed for Jews, and conversations with those who manifest a desire to become acquainted with Christianity. The first Report is full of interesting facts.

I LOVE RUM, AND I WILL HAVE IT.—The man for whose every complaint rum is a medicine does but express the same plea, in language no plain too fail of universal interpretation. What grog vender does not "laugh in his sleeve," as he hears the grave hypochondriac (as his *medicine* has already made him,) coming up to his bar, drawlingly articulate—"Landlord, I find that my peculiar complaints, are best relieved by—let me see—a little of your best West India with a little sugar, and a drop or two of the essence of hemlock." Every tippler who stands round the bar, knows that the infallible specific *hemlock*, which so artfully occupies the most conspicuous place in the sentence, is only an apology—a pretence that he believes the hemlock, after all, the chief article in the medicine; and that the West India is but the disguise, to prevent his tasting the nauseous essence. Every body knows, too, that the whole farce of prefacing his demand for a dram, with an account of some frivolous or unaccountable complaint, is no other than saying in other words, "I love rum, and I will have it." He knows it himself, and feels angry with the bystanders, because he knows they cannot believe his clumsy pretence. If he really felt the need of the medicine, the hemlock, without the West India, would have answered every purpose. If *rum* were as disagreeable to the palate as ipecac, I doubt whether it would be half as good a medicine in the estimation of many people, as they now deem it. Examples are in point. An abstinence sea captain had a hand *sick* (for a dram.) As a medicine, he mingled a glass of New-England with a glass of lamp oil, and compelled him to swallow it. The effect was so happy, that the poor, feeble sailor had not another *ill-turn* during the whole voyage. Every body has heard, too, of the medicine for the cure of the appetite for strong drink; its whole efficacy consisted in making ardent spirits as *disagreeable* as they are injurious. When this is effected, their whole value as a medicine goes into disrepute at once.—*Lowell Evangelist.*

TEMPERANCE CONVENTION.

Subjoined are the principal resolutions adopted during the session of this Convention.

That in the opinion of this Convention, it is the duty of all men to abstain from the use of ardent spirits, and from the traffic in it.

That it is expedient, that all who are acquainted with this subject, unite with some temperance societies.

That we regard with peculiar satisfaction, the formation of the American Congressional Temperance Society, and express our decided conviction, that should similar societies be formed by the Legislature of each State, they would greatly benefit our country and the world.

That the regulations adopted by the national government for discouraging the use of ardent spirits in the army and navy of the United States, is a mark of wisdom and paternal care in the rulers of the people over the individuals employed in these services.

That the abolition of the practice of furnishing merchant vessels with ardent spirits, or employing men who drank it to navigate them, would greatly promote the interests of the country.

That temperance societies in all mechanical and manufacturing establishments, while they would promote the pecuniary interests of all concerned in them, would also in various ways promote the good of the public.

That the formation of a temperance society in each ward of every city, and in each district of a county and town in the United States, would tend powerfully to perpetuate the temperance reformation.

That each State society be requested to take the direction of the temperance cause within its own limits, and to employ one or more permanent agents to visit periodically every part of the State, and to devote their whole time and strength to the promotion of the work.

That each family in the United States be requested to furnish themselves regularly with some temperance publication.

That the increase of temperance groceries, public houses and steamboats in which ardent spirits are not furnished, is highly auspicious to the interests of our country; and that the friends of human happiness, by encouraging such establishments, in all suitable ways, till they shall become universal, will perform an important service to mankind.

That all editors of every kind of publication giving notices or accounts of these meetings be justly accounted the benefactors of mankind.

That all physicians who have so materially aided the cause of temperance by their scientific denunciation of the use of ardent spirits, deserve the gratitude of their country; and be requested to exert their influence when and where possible.

That although not more than six years have elapsed since the formation of these societies, 6000 societies have been formed comprising one million of members, and 6000 have refrained from vending ardent spirits: 700 vessels have ceased to use ardent spirits; perhaps 5000 persons have been reclaimed who might have been addicted to drunkenness.

The American Temperance Society is recommended to continue its superintendence, and as far as possible to carry into effect the resolutions of the National Convention.

That the prompt and united testimony of many physicians to the hurtful nature and destructive tendency of ardent spirit, has been a powerful auxiliary to the temperance cause: and should that respectable and influential class of our citizens exert their influence to induce the whole community to abstain from its use, they will render themselves still more eminently useful to mankind.

The friends of temperance throughout the country shall hold simultaneous meetings on the last Tuesday in February, 1834, to review what has been done during the past year; to consider what remains to be done; and to take such measures as may be suitable by the universal diffusion of information, and by kind moral influence, to extend and perpetuate the principles and the blessings of temperance over our land.

That the traffic in ardent spirits is morally wrong.

Seven boys, *under twelve years of age*, were lately arrested in Philadelphia in the act of robbing a dwelling-house, which they had broken open in the absence of the family, who have confessed that they have committed several acts of the same kind within a few months.—*S. S. Journal.*

2643 persons became communicants in the Reformed Dutch church of the United States last year. Sunday-schools are established in most of the churches.—*Ib.*

ADULT BIBLE STUDENTS.—A friend lately saw in Vermont a Bible class, the teacher and all the pupils of which wore spectacles, on account of age.

In Bristol, in the same State, a lady has in the same Sunday-school four children, seven grandchildren, and three or four great-grandchildren.

In Castleton, a lady, ninety-one years old, blesses God that she has lived to be a Sunday-school scholar.

Many of the most respectable merchants and lawyers in Rutland, whose services are not required as teachers, have formed themselves into classes in the Sunday-school.—*Ib.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 17, 1833.

Notice.

Messrs. WILLIAM M. TODD and THOMAS T. SKILLMAN having become the purchasers of the establishment of the "Western Luminary," it has been accordingly transferred to them, to be hereafter conducted on their own responsibility. In making this announcement, the subscriber, as relict of the late proprietor of the paper, would express the hope, that the friends of the paper will continue to its present proprietors, the encouragement and support they extended to its former conductor.

ELIZABETH SKILLMAN.

TO THE CHRISTIAN PUBLIC.

The subscribers would respectfully announce to the public, that they have purchased the establishment of the Western Luminary. They would inform the subscribers and friends of the paper, that it will be continued on the same terms as heretofore, and conducted on the same general principles which have hitherto characterized the publication. The gentleman whom we have engaged as editor of the paper, the Rev. JOHN F. COONS, has had the editorial management of the Luminary for the last two years. If we may judge from the very extensive expression of opinion from the subscribers of the paper, in all parts of the country, his services in that capacity have met with their general approbation. As the present publishers and proprietors of the paper are both practical printers, and have been engaged in the office for a considerable length of time, (one of them almost from his infancy,) they hope that their personal and unremitting attention to the mechanical department of the establishment, will ensure them the confidence and patronage of their friends and the public.

WILLIAM M. TODD,
THOS. T. SKILLMAN.

On being formally announced as editor of this paper, it may not be improper briefly to advert to the principles on which it will be conducted. As the subscriber has, for more than two years been engaged in the editorial management of the Western Luminary, it might be equally satisfactory to its subscribers and friends to refer them to the past, as a pledge of the character of his future labors. He would remark, however, that, as has been already announced, no change will be effected either in the principles or general character of the publication. The Luminary has been characterized as a *Presbyterian* paper. It will still retain that distinctive character. In maintaining his own principles, however, and endeavoring, in his humble measure, to enlighten the community in conformity with his views of Divine truth, the editor hopes he will ever feel willing to concede the right of opinion to others; and to maintain that courtesy towards those with whom he may differ in sentiment, which is so explicitly enjoined in the word of God.

JOHN F. COONS.

☞The present No. commences the *tenth* volume of the Luminary. The paper will be sent as usual to the subscribers, unless where notice is given of a desire to discontinue it.

TO CORRESPONDENTS.—"F. D. W. H." is inadmissible.

DAY OF THANKSGIVING.—We are requested to give notice, that Friday next, (the 19th inst.) has been set apart by the Session of the First Presbyterian church of this city, as a day of humiliation and thanksgiving to Almighty God, for his merciful dispensation in removing from us that awful scourge, the epidemic cholera. The church will be open for Divine service at 11 o'clock A. M. and at 3, P. M.

SUNDAY SCHOOL CELEBRATION.—We learn from a correspondent at Louisville, that the afternoon of the fourth of July was celebrated in a very impressive manner, by the different Sunday Schools in that city. The teachers and scholars assembled at 3 o'clock, in the First Presbyterian Church, and moved in procession to the Methodist church; where addresses were delivered by the Rev. Mr. Sawtell and Rev. Mr. Maffit, together with other exercises suited to the occasion. It is estimated, that upwards of a thousand children were in the procession. When the time shall arrive that a great majority of the children of our happy republic are enjoying the salutary benefits of the mental and moral culture of Sabbath Schools—which time we sincerely hope may not be far distant—the most desponding lover of his country may cease to fear the approach of the foreign foe or the wily intrigues of the domestic demagogue.

ANTI-GAMBLING SOCIETY.—The benefits of the plan of combatting great moral evils by associations and pledges, is beginning to be well understood in all departments of society. We are pleased to learn from the *Alabama Intelligencer*, that the students of the Alabama University, located at Tuscaloosa, have recently formed an Anti-Gambling Society, and passed a spirited set of resolutions against the practice of gaming. We have not a doubt that this commendable movement will operate very favorably on the interests of that promising institution.

CEYLON MISSION.—On Monday, the 1st instant, the Rev. Messrs. Todd, Allen, Hutchings, Hoisington, Apthorp, and Mr. Nathan Ward M. D. sailed from Boston with a view to their location as missionaries at Ceylon. This mission is in a highly prosperous condition. A printing press has been established there, and another was taken out by this reinforcement.

CENTRE COLLEGE.

We are requested to give notice that the exercises of Centre College, which have been suspended on account of the cholera at Danville, will be resumed on Monday next, (22d inst.)

AMERICAN COLONIZATION SOCIETY.

It is known to most of our readers, that the enemies of this truly benevolent institution in New-England, have for some time been waging against it a vindictive warfare. We rejoice to say, however, that their numbers are comparatively few. From the clamor they keep up, one might suppose they were expressing the feelings of a vast majority of the good citizens of that intelligent and philanthropic portion of our nation. The following remarks are from a late number of the Boston Recorder:

"The Anti-Slavery [Anti-Colonization] Society employs an agent in Vermont; but the delegate from that State to the General Association at Dorchester last week, remarked that the Colonization Society is regarded there with decidedly more interest and favor than at any former period. The same may be said with truth, we are confident, of New England as a whole. Many to whom the common objections appeared plausible at first, are becoming yet warmer friends as they see more clearly the difference between Anti-*Slavery* and Anti-*Colonization*."

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION.—The July number of this truly valuable periodical, is more than usually interesting. Contents: 1. Institution at Steten, in Wirtemburg; 2. Infant Schools; 3. Remarks on Early Education; 4. Maxims for Reproof; 5. Swimming, as a branch of Physical Education; 6. Thoughts on Teaching Penmanship; 7. Intelligence.

The American National Preacher for June, contains two sermons. The first, entitled "The conversion of Zaccheus," from the pen of the Rev. George B. Miller, Professor in the Lutheran Theological Seminary, at Hartwick, N. York, is founded on Luke 19: 5. The other is a very able discourse on "The Holy Spirit's agency in Regeneration;" in which the author very conclusively shows, that the regeneration of man is to be ascribed to the positive, direct influence of the Holy Ghost. This valuable sermon was preached before the Synod of Geneva, N. York, by the Rev. Seth Smith; and is published at the unanimous request of the Synod. The text is taken from Ezekiel 36: 25, 26, 27. "Then will I sprinkle clean water upon you," &c.

NATIONAL TEMPERANCE CONVENTION.

The proceedings of this Convention, held in Philadelphia, in May last, are soon to be officially published. The Hon. Stephen Van Rensellaer, a very efficient friend of the Temperance cause in N. York, has proposed to defray the expense of circulating 100,000 copies gratuitously. Were it practicable, it would give us much pleasure to publish the proceedings of this highly important meeting. Their great length and the pressure of important matter now on hand, however, compel us to decline the idea. A number of the most important resolutions passed by the Convention will be found in to-day's paper. The concluding meeting of the session is thus spoken of by a correspondent of the *N. York Journal of Commerce*:

"The closing meeting, was one of the most thrilling interest. The Musical Fund Hall was *thronged, pressed* with a deeply interested, and often enwrapt auditory. Addresses were made by Messrs. Hillard of Boston, Hunt of North Carolina, Stockton of Maryland, Hewitt of Connecticut, and finally your own Chancellor Walworth, President of the Convention, who, in a speech evidently meditated during the evening was repeatedly interrupted by audible and general marks of approbation, and who after a most powerful and affecting appeal to the mothers and daughters present, sat down amid a burst of applauses which literally filled the spacious Hall where we were assembled."

FEMALE INFLUENCE.—The ladies of Bennington, Vermont, to the number of *six hundred*, united in petitioning the Board of Excise of that town to license no persons to sell ardent spirit. The board accordingly—to their praise be it said—refused to grant any license. Let not any female say hereafter, that she can exert no influence in the great reform respecting spirituous liquors, which is now so happily progressing through our land. Every female, no matter how diffident she may be, nor how humble an estimate she may place on her abilities, can exert influence, much influence in favor of temperance. It is impossible for her to sign the pledge of abstinence, and act consistently with her vow, and not exert a commanding influence in promoting the cause.

[For the Western Luminary.]

CHOLERA—BRANDY.

MR. EDITOR:—Some of the physicians of our city—no doubt conscientiously—advised the people, during the late prevalence of the cholera, to drink no water without mingling brandy with it. Others, who have been at least equally successful in their practice, entreated the citizens to touch no ardent spirit of any description. Now, sir, as it is agreed on all hands, that the pestilential disease has departed, have those who have been indulging in stimulating drink, ceased to use the dangerous article? Our inquiry has no reference to the formerly intemperate; for of course they now feel that they have 'authority' to drink, and will increase their potations accordingly, without even their former fear of public odium. But those who have been heretofore temperate—the members of our Temperance Societies—will they continue to quiet the misgivings of conscience, by endeavoring to persuade themselves, that they are still using the poison "as a medicine?" And, Mr. Editor, who is to bear the sin of initiating hundreds of young men, before temperate, into the habit of taking their daily potations of brandy, *to guard against the cholera?* Did those who advised them to such a course, have no fear that although they escaped death by cholera, they might die an infinitely more awful death—the death of the drunkard!

ANTI-ALCOHOL.

From the Spirit of Washington.

THE FATHERLESS.

At a meeting of a number of the citizens of Lexington held at the Court-House pursuant to public notice, on Wednesday the 10th inst. for the purpose of taking into consideration, the situation of the Orphans, and the founding of an Orphan Asylum; Richard Higgins, Esq. was called to the chair, and Harry I. Bodley was appointed Secretary.

The object of the meeting having been briefly stated by the Rev. B. B. Smith, Mr. Julius Clarke offered the following preamble and resolution:

Whereas, it has been represented to the persons composing this meeting that there are several destitute fatherless children within this city, of an age too young to provide for themselves; who would be proper inmates of a charitable Asylum for their nurture and early education, should such a one be established; and whereas, it is the opinion of the persons here present, that the present is a favourable time for the establishment of a permanent Orphan Asylum to be located in this city; therefore,

Be it resolved, That John Tilford, Wm. A. Leavy, Jno. Keiser, Jno. Norton, Rev. Stephen Chipley, Jno. W. Hunt, Jno. M. Hewett, R. A. Curd, D. M. Craig, D. A. Sayre, L. H. Van Doren, Patrick Goehegan, Edward Oldham, Edward Barry, Benj. Gratz, B. W. Dudley, C. Hunt, J. E. Davis, Wm. Richardson, Robt. Wickliffe, E. I. Winter, Archibald Logan, Saml. Redd, Jno. M. McCalla, Joseph Bruen, and Leslie Combs, be a committee to obtain subscriptions and donations for the foundation of such an Institution, and that they be directed to report a list of the subscriptions to an adjourned meeting of the citizens, on Wednesday the 24th inst. at 5 o'clock P. M. at the Court House. On motion adjourned.

R. HIGGINS, *Chairman.*

H. I. BODLEY, *Sec.*

[From the Baptist Repository.]

20,000 DOLLARS FOR TRACTS IN FOREIGN COUNTRIES.

We have repeatedly stated our conviction that more of the funds raised for tracts, should be sent abroad, and we rejoice in the following appropriations:

At a meeting of the Executive Committee of the American Tract Society, New York, June 17, 1833, the following resolutions, after careful consideration, were unanimously adopted:

Resolved, That in the opinion of this Committee it is desirable, that the sum of at least $20,000 be remitted, during the Society's current year, for Tract operations in Pagan and Foreign lands.

Resolved, That the following amounts be appropriated, and remitted to the respective stations as soon as adequate contributions shall be received, and favorable opportunities be afforded for transmitting them, viz: for the use of

American Baptist Mission in Burmah,		$3,500
do.	do. Siam,	500
American Mission, China,		2,000
do.	do. Ceylon,	1,800
do.	do. Bombay,	1,000
do.	do. Sandwich Islands,	1,500
do.	do. Syria,	500
do.	do. Constantinople, Asia Minor and Armenia,	1,500
do.	do. To Jews in Turkey,	500
Missions of the United Brethren,		500
Missions of Am. Board of Com. for For. Mis. in Siam,		500
do.	do. In Greece and the Greek Islands,	800
do.	do. Among Choctaws & other Indians,	400
Mission of Dom. and For. Mis. Soc. Prot. Episcopal Church in Greece,		800
do.	do. do. Green Bay,	200
Rev. Josiah Brewer, Smyrna,		300
Rev. Mr. Sutton, for Baptist Mission at Orissa, India,		300
Rev. Richard Knill and William Ropes, Esq., St. Petersburgh, Russia,		1,200
Lower Saxony Tract Society, Hamburg,		500
To be designated hereafter for France and elsewhere, as additional information may be received,		1,700
Total,		$20,000

The Committee have been induced to adopt the above proceedings, by the following among other considerations:

1. *The openings of Providence at the various stations* indicate that the way is preparing for operations through THE PRESS, and especially in the form of TRACTS, far more extensive and efficient than have yet been made. For statements illustrating this point, they refer to the last two Annual Reports of the Society: and in respect to the immense empire of China, to the interesting communication of *Rev. Dr. Morrison*, just received, which is hereto appended.

2. *God has evidently awakened in the churches an unusual interest and spirit of liberality in reference to this work.* To this not only an extensive personal intercourse with clergymen and laymen, but the whole current of information received through the Society's agents, its correspondence, and the press, give testimony.

3. *A desire to anticipate the wants of our missionary brethren, and thus incite them to more vigorous exertions.* Too long have they been left to struggle with very limited means, and no sufficient evidence that, if they enter extensively on Tract operations, the expense would be sustained. Some of them have expressed the great encouragement derived from the Society's recent communications; and at most, if not all the stations, a new impulse has been given to their efforts, especially in the preparation of approved *original Tracts*, adapted to the wants of the people.

By order of the Executive Committee,

JAMES MILNOR, *Chairman.*

WILLIAM A. HALLOCK, *Cor. Sec.*

New York, June 17, 1833.

LETTER OF REV. DR. MORRISON.

CHINA, Feb. 5th, 1833.

To Rev. Wm. A. Hallock, Cor. Sec.

Dear Sir—My friend and fellow-servant, Mr Bridgeman, has shown me your letter concerning Tracts in China, wherein you ask particularly whether it be a fact that those speaking different dialects read one language! It is a fact. The same Chinese book is read by all the various inhabitants of the numerous provinces of this vast empire, although in some instances their speech is wholly unintelligible to each other. And as I have stated elsewhere, not only in China, but in Corea, Japan, Loochoo, and Cochinchina, the same Chinese book is intelligible. I myself, as well as my late brother, Dr Milne, have verified this fact by actual experiment.

You ask next *why it is so*, that men speaking different dialects in China read the same language! One remark will enable you to answer this question—How is it that all the nations of Europe and America, English, French, Spanish, Italian, &c. &c. whose languages are so different, can read the Arabic figures! The figures retain the same form and the same value when presented to the eye, however differently they may be pronounced.

You ask again if it be the fact that Budhism has been introduced into China by the Press! The fact is this, that from the beginning there have been Missionaries and Priests of Budhism, but they have never *preached*—they have only translated and written books. The ethics of Confucius have been propagated in a similar way. The school and the Press are the only means. It has not been the usage to have public lectures or preachings.

The five Chinese language nations which I have enumerated above *contain probably much more than one third of the population of the globe.* They have long known the use of letters, have possessed a literature, and have used the Press for at least seven hundred years. But their literature is either idolatrous or atheistical, or profligate. The reader of grave composition can learn little but either irreligion or gross superstition, and the reader of light literature can learn little but folly or licentiousness.—The first great requisite for the regeneration of China, humanly speaking, is a large increase of Christian Chinese Students, in order to form good writers to create an instructive and religious literature for China. And the next requisite is, cheap moveable Chinese types. Concerning these Mr. Bridgman can give you more information. How far your society will be able to co-operate directly I cannot say, in supplying these requisites, but I sincerely hope that the members will devise liberal things concerning China.

May God our Saviour direct to the use of such means as he will own and bless; and may God the Holy Ghost breathe upon this valley full of dry bones, that they may live!

I remain dear sir, Yours faithfully,

ROBERT MORRISON.

CONVICTION AND CONVERSION ILLUSTRATED BY EXAMPLE.

The Publishing Committee of the American Tract Society wish to prepare a volume, or a series of small volumes, illustrating by examples the work of the Holy Spirit in the conviction and conversion of sinners. For this purpose they respectfully request Clergymen and others to communicate well written and well authenticated reports of cases within their personal knowledge. It is not so much desired that the reports, or narratives, be of an extraordinary character, as that they be clear, concise, and discriminating, and thus afford plain instruction on a subject unspeakably important. The names of individuals whose cases are reported, especially if they are still living, it will doubtless be inexpedient to publish; but in every case it will be indispensable that the Committee have full testimony that the statements given are strictly authentic.

JAMES MILNOR,
Chairman of the Committee.

WILLIAM A. HALLOCK, *Secretary.*
New York, June 17, 1833.

From the Observer & Reporter.

DANVILLE, July 5, 1833.

SIR—I beg leave through your paper to inform the parents and friends of the pupils of the *Deaf and Dumb Asylum*, at this place, that they have as yet continued well since the prevalence of the Cholera. There has been among them but one case of serious illness; that case now out of all danger. The rest of the pupils are as well, at present as I have ever seen them. —There is little or no dismay among them. To the melancholy ravages of the disease here, the superintendant and matron of the Asylum have fallen among the earliest victims; which has made it necessary to remove the pupils, who have not gone home, from the Institute. Ten of them are at my house, three miles from town; two at the house of John Green, Esq., and two other young men with relations in the neighborhood. The parents and friends of the Deaf and Dumb may rest assured that all possible care will be given to them; particularly the premonitory symptoms will be vigilantly watched and attended to. I will, if spared by a merciful Providence, give further information through your paper next week. Respectfully,

J. A. JACOBS, *President of the Ky. Asylum, for the Deaf and Dumb.*

☞Editors of papers throughout the State, are requested to insert this communication.

CHOLERA.

MAYSVILLE.—The Board of Health have reported the city free from cholera as late as the 11th inst. The Eagle reports only 3 deaths from cholera between the 4th and the 11th.

CHOLERA IN SHELBYVILLE, TENN.—It commenced on Saturday the 29th ult. and at noon on Tuesday the 2nd inst. 70 violent cases and 35 deaths had occurred.

The Cholera broke out in Galena, Ill. on the 19th ult. and raged with uncommon fatality.—In the space of 48 hours, fifteen persons fell before it.

In Greensburgh, Ky. it broke out on the 29th and 30th ult. and in a few days, 30 deaths took place.—*Spirit of Washington.*

FOREIGN NEWS.

By an arrival this port, says the N. Y. Observer, London papers have been received to the 24th May.

A treaty has been concluded with the Dutch Government, which settles the "Belgian question."

The affairs of Don Pedro are spoken of favorably, though no important event has occurred.

Discontents in England are becoming more and more apparent.

There had been a great meeting at Burmingham, amounting to more than 100,000 persons, to petition the king to dismiss his ministers.

Sir Andrew Agnew's bill for the better observance of the Sabbath, was rejected in the House of Commons, on the 16th of May, by a majority of six: for the bill 73, against it 79.

The ministerial plan on the subject of negro slavery in the West Indies does not satisfy the public expectation, and on the 17th of May, Mr. Buckingham proposed in the House of Commons a series of resolutions, the first of which declares the right of every slave to emancipation *without delay and without price.*

ENGLAND.

Observance of the Sabbath Bill.

In the House of Commons, May 16th, the bill for the better observance of the Sabbath was discussed. Sir Andrew Agnew who introduced the bill, proceeded at great length to detail his views on the subject. "The idea of the bill had not originated with himself, but with a number of humble individuals, tradesmen in the metropolis and elsewhere. There was no provision in it which had not been prayed for by the parties to whom it was applicable. The Hon. Baronet concluded by moving the second reading of the bill. Mr. Lefroy seconded the motion.

The motion was supported by Mr. Plumptre, Lord Morpeth, Mr. Estcourt, Sir R. Inglis, Mr. Lefroy, Mr. R. Grant, Lord Dalmeney, Mr. Shaw, Mr. Hardy, Mr. Rotch, Mr. A. Johnstone, and Sir. R. Bateson, on the ground that some measure for preventing the desecration of the Sabbath was necessary, though they admitted the present bill went too far and ought to be greatly altered in committee.

Lord Althorp considered the bill so objectionable in its details that no alteration in committee could remedy its defects, and said that, though anxious for some measure to be carried which would put a stop to Sunday trading and labor, he could not concur in such a bill of restrictions.

Mr. Roebuck, Mr. Poulter, Sir M. W. Ridley, Mr. Wynn, Mr. Wason, Mr. Petre, Mr. P. Howard, and Mr. Langdale, also opposed the bill.

After which the House divided, when there appeared for the second reading, 73; against it, 79; majority against the second reading, 6. So, of course, the bill was lost.

Great meeting at Birmingham.

At Birmingham there has been a large meeting amounting to nearly 150,000 persons. They assembled under the direction and auspices of the Birmingham Political Union, for the purpose of petitioning the King to dismiss his Ministers, as they are no longer worthy of the confidence of the nation. This meeting is a very important one, and will have an immense effect upon the people of the Midland Districts. They are already very much dissatisfied with the conduct of the Government, and the speeches delivered at this meeting will feed their anger and indignation. The Administration are rapidly losing the remaining portion of their popularity. They appear heedless of their acts—care little or nothing for the censure and condemnation of the multitude, and seem very much disposed to throw themselves on the conservatives for support.

SUMMARY.

We are informed that MATTHEW T. SCOTT, Esq. has been appointed Cashier of the Office of Discount and Deposite of the Bank of the United States in this place, in place of Joseph Towler, deceased, and that F. DEWEES, Esq. has received the appointment of Teller, in place of Mr. Scott, and Mr. T. W. HAWKINS, Clerk, in place of Wm. T. Smith, deceased.

Observer & Reporter.

The City Council have negotiated a loan of $3,000, with the office of the United States Bank in this City.—*Spirit of Washington.*

RETURN OF THE PRESIDENT.—The President of the United States passed this city on Wednesday morning, on his return to Washington. He arrived at the steam-boat Providence, from Providence, just in time, by a spirited pursuit, to overtake the New Philadelphia, for Philadelphia, about three miles below the city, on board of which the President went, intending to pursue his journey to Baltimore on Wednesday, and arrive in Washington Thursday noon. The President left Concord, which was the farthest point of his journey, on Monday, in a private carriage—slept at Mr. Bradford's, in Roxbury, Mass. and proceeded to the boat at Providence in the most quiet and unostentatious manner. He is accompanied by Mr. Van Buren, Mr. Woodbury, Major Donaldson, and Col. Earle. Mr. Cass proceeded from Concord to his native place, intending to continue his journey thence to the north and west, visit Detroit, &c. The President, though rather feeble, exhibited great cheerfulness and animation in conversation with the ladies and gentlemen passengers on board the boat, and with his tall snow-capt form, waving his hat, formed a conspicuous signal in bringing to the New Philadelphia.—*N. Y. J. of Commerce, July 5.*

The President at Lowell.—A gentleman who was at Lowell on Thursday, states that the parade in honor of the President's arrival, exceeded all anticipation. The President approached the place about three o'clock. The military escort was composed of a company of artillery, a company of rifle-men, several companies of light infantry, and a procession of young females employed in the factories. The number of women appearing in this procession was from three to four thousand. All were neatly dressed in white, with sashes of different colors to designate the different manufacturing establishments to which each respectively belonged. They were formed four deep. The length of the procession gave occasion to a spectator to remark, that there was a *mile of girls.* After the President and suite had arrived at the Merrimack Hotel, the whole procession passed in review before him.

ANDREW JACKSON, LL. D.—The honorary degree of LL. D. was conferred on the President of the United States, by the Faculty of Harvard College, on his visit to Cambridge.

At Bunker Hill the President was presented with a box made from the timber of "Old Ironsides," containing a ball thrown at the battle of New Orleans, and another thrown at battle of Bunker Hill.

CAPT. BACK.—We are much gratified to state that accounts have been received by the Honorable Hudson's Bay Company, of the safe and prosperous progress of Capt. Back and his adventurous band of heroic companions, who reached Sault St. Mary's on the 11th of May, in perfect health, and without experiencing any accident. They passed about the 15th May, Michipitoton, (a trading post of the Hudson's Bay Company on the north side of Lake Superior,) having accomplished a journey of 1000 miles in the short space of 21 days.—*Montreal Gazette.*

DISTRESSING CASUALTY.—The Lowell Journal says that on the day of the President's arrival in that town, two members of the corps of volunteers, who were discharging a field piece on the hill near Appleton-street, met with a distressing accident. Mr. Cyrus Russel and Mr. Phineas O. Dunham, who were engaged in ramming down a charge, lost each a hand by the premature explosion of the powder. Mr. Dunham's arm was amputated, and his other injuries were comparatively slight. Mr. Russell's arm was also amputated, but his eye-sight is probably lost.

Contents of Mr. Randolph's Will.—"We understand," says the Richmond Compiler, "from a friend at Charlotte Courthouse, that the will of Mr. Randolph was opened at Roanoke, his late residence, on Friday last, by Judge Leigh, in the presence of Judge Tucker and one or two other gentlemen. The following are the principal, if not the only devises.

To Henry St. George Tucker, President of the Court of Appeals of Virginia, $10,000; to Judge Leigh, of Halifax, $10,000; to Judge Leigh's son, John Randolph Leigh, a small boy, $5,000; to John Wickham, Esq. of this place, some plate, and a horse or two. The remainder of his estate—lands negroes, &c.—to the son of his neice, Mrs. Bryant, of Gloucester, daughter of John Coulter, Esq. Judge Leigh and Judge Tucker are the executors. This will was made subsequent to his return from Russia, and was dated in January, 1832.

Mr. Washington Irving we are concerned to say, met with a serious accident yesterday, though we hope not one that will prove dangerous. In driving a one horse wagon down a steep and rocky hill in West Chester, the horse became alarmed, ran away, and overturning the wagon, threw Mr. Irving, and a nephew who was with him, among the rocks. They were both stunned, so as to lie some time unconscious. The nephew recovered first, and found his uncle lying beside him senseless. After some time, he succeeded in arousing Mr. I., who was then with the assistance of a chance passer by, conveyed to a neighboring house and bled; and thence to his nephew's house in Tarrytown, where he was left last evening—without as yet any unpleasant symptoms having occurred.—*American.*

Emigration.—There arrived at the port of New York, between the 1st of January and 14th of June, 1833, inclusive 12,867 passengers from Foreign ports.

We sincerely regret to state that while the procession in attendance at the funeral of our late beloved and venerable KUYPERS, were passing thro' the centre aisle at the head of which the entrance to the "*Minister's Vault*" is made, the respected President of Rutger's College, and formerly one of our Collegiate Ministers DR. MILLEDOLER, unwarily stepped into, and was precipitated to the bottom of the Vault, (about 9 feet.) We are happy to state that no serious apprehensions are entertained as to the result. A similar accident on a like occasion occurred to Miss Wyckoff, about 17 years since.—*N. Y. Christian Intelligencer.*

DIED—On Tuesday, the 18th ult. the Rev. ROBERT H. CHAPMAN, D. D. aged 62 years. Dr. C. attended, as commissioner the late General Assembly of the Presbyterian Church in Philadelphia, and since that had gone on to New York to visit his relations in that place. While on his return to his family in Tennessee he was taken ill in Shepherdstown last Thursday night, arrived here among his friends on Friday in the stage, and continued to grow worse, notwithstanding the faithful and assiduous attention of a skilful physician and attentive friends until his death. Dr. C. was a native of the State of New York—a graduate of Princeton College—a useful and faithful pastor for some years in younger life, to an affectionate congregation in the State of New York—from whom he was called to the presidency of the North Carolina University at Chapel Hill, over which institution he presided for some years. Having resigned this office, he has since that time served as a pastor several congregations in Virginia, North Carolina and Tennessee for short periods, until at last he had located himself and family in Covington, Tipton county, Tenn., where his family at present reside. His last sickness and death occurred in the family of Thomas A. Tidball, Esq. of Winchester, among the friends and acquaintances of former days.—*Virginian.*

At his residence in New-York city, on the evening of Friday, the 28th of June, the Rev. GERARDUS A. KUYPERS, D. D., in the 67th year of his age, and for forty-four years one of the Collegiate ministers of the Reformed Dutch Church at New-York.—*Christian Intelligencer.*

At the residence of Waller Bullock, Esq. of this county, on Sunday last, Miss MARY ELIZABETH RODES, daughter of Col. W. Rodes, late of Scott county.

In this city, on Friday morning, Mr. BENJAMIN SEELY.

On the 14th ult. Mr. LUTHER C. GRIMES, son of Mr. Benjamin Grimes, of this city, in the 22d year of his age.

Notice.

The Subscriber having obtained letters of administration on the estate of Thomas T. Skillman deceased, the former Editor of the Western Luminary, gives notice to all who are indebted to him by bond, note or account, to come forward and settle the same. She hopes that this application will be promptly attended to by the subscribers to the Luminary; particularly those who live out of this state, and in the more distant counties in this state. She relies on the kind feelings of the patrons of the paper to aid her in settling up its widely scattered accounts, with as little trouble, and in as short a time as practicable, not doubting but that they will cheerfully comply with her request. All those who have claims against the estate will please to present them for payment.

E. SKILLMAN, *Adm'x.*

Lexington, July 10, 1833.

INFANT SCHOOL.

THE Subscribers purpose opening an Infant School on Monday the 15th of July, in the building belonging to Rev. J. Ward, recently occupied by J. L. Tracy, Esq

This Institution is to be conducted by MRS. & MISS SMITH, from the City of New York—Ladies eminently qualified for that important trust.

The 1st term will be but 6 weeks, (or half a quarter.)

Price of Tuition for the above time, $2 and 50 cents.

Children admitted under 7 years of age.

I. & L. H. VAN DOREN.

Lexington, July 8th, 1833.—51-3t.

"WESTERN LYRE."

A NEW COLLECTION OF SACRED MUSIC IN

PATENT NOTES.

THE Warm reception this work has received, warrants the publishers in believing it will ere long, become the text book of the West and South. Arrangements are made to publish it on a large scale, and as it is *Stereotyped* no alterations will be made in any of the editions.

Book dealers and Teachers, who may wish a supply previous to the demands for the fall, would do well to send their orders early.

The attention of Ministers of the various denominations, is earnestly solicited, as the adoption of the "Lyre" is calculated to produce an entire change in the singing of this part of the country. The tunes are selected from the most popular modern works, and are chaste, simple, and devotional.

The following, is one of various recommendations to the work.

Brookfield, May 3d, 1833.

Having examined the "Western Lyre" published by Mr. Wm. L. Chappell, I am of opinion, that it is a choice selection of tunes, and suitably adapted to concerts and devotional assemblies, and shall recommend it to the patronage of our society. THOMAS M. MUZZY.

Vice President Cumberland & Brookfield Singing Soc.

Published by Wm. L. CHAPPEL, No. 141, Main st. Also, by N. & G. Guilford & Co. Corner of Main and sixth streets. For sale by the Booksellers of this city and in most of the principal Towns in the West.

Cincinnati, July 1st, 1833.—2w.

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Handkerchiefs, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42-tf.

From the Presbyterian.

Controversy.---No. XVIII.

RULE OF FAITH.

Philadelphia, May 20, 1833.

To the Rev. John Hughes.

Rev. Sir,—It was remarked by the great Robert Hall (whose works I hope you will get a license from the Committee at Rome to read) "That one of the severest trials of human virtue is the trial of controversy." At the commencement of our correspondence, refinement, Christian propriety, and official dignity, were pledged as the graces which should guide your pen and adorn your pages; and even in a recent communication, you have told me that you could not render "railing for railing." In your last letter, if never before, you throw aside all *reserve*, and give specimens, to the life, of a spirit and temper which fairly identify you with the renowned Ecclesiastical bullies of New York, who are now expending their coarse and vulgar railleries, against the Bible, and the friends of Christ, "who are edifying us much without intending it; and have the effect which the great critic of antiquity assigns to the stage, that of *purifying the heart by pity and terror*." In this service I must yield the palm to the models and representatives of the "Infallible church;" and concede to you, without reserve, every advantage which such superiority can confer. The application of these remarks will be promptly made even by the most cursory reader of your last letter.

Your "mock heroic" proposal to "*meet me before the General Assembly*" is unfortunately too late, since that body adjourned on the 27th inst. What effect the expectation of meeting the distinguished Secretary, who lately announced to us "the plenary indulgence of the Pope," might have had in delaying their adjournment, I cannot say. Your courage was not equal to a public meeting six months ago, or the whole ground of controversy might long since have been traversed; and if the meaning of the latter member of the sentence be that you will so meet me now, I am still prepared to pursue the discussion in that way. If not, then I add your pledge "to convict my letters of having added, and omitted words, changed punctuation, falsified authorities, &c." to the list of *things which we have referred*, and defy you to verify your slander, or to vindicate yourself by one single proof, for the "insolence" which has uttered them.

This may be as proper as any other place to expose by way of contrast, *some specimens* of your many misrepresentations.

1st. That which relates to our Confession, being on *file*, may repose until we can give the decision of the referees whom you have proposed.

2d. You say in your last letter, "the Catholics of Maryland protected them (Presbyterians) in the enjoyment of all their religious rights; and admitted them to *equal privileges with themselves in the civil administration of the colony*. The gratitude of the Presbyterians was the gratitude of the serpent that stings the bosom which has fostered it. They put down and persecuted these very Catholics, as soon as it was in their power." Now will you do us the favor to show when and where "the Presbyterians put down and persecuted these very Catholics as soon as it was in their power?" I pronounce it an utter fabrication.—There is not even the semblance of *fact* or truth in the statement. And let me ask, was it in the *power* of the Catholics of Maryland, according to the terms of the original charter, to exterminate or persecute Protestants, *if they had desired it*? The *fact* of their having *tolerated* Protestants stands forth indeed like a solitary green spot in that great wilderness over which the Papacy has spread its desolations, and I would not willingly pluck the only jewel from the bloody brow of your church. But it has yet to be shown that they had the *power* to persecute. What if Mr. Hughes should boast that he allows Mr. Breckinridge freely to publish his views, and though a "heretic," to "live and move, and have his being" in this country! Shall we thank *him* for *that*!

Poor Bellarmine, whom you have dismissed with your magic wand to the Limbo of "OPINIONS," because he was too honest for our latitude, gives us a very candid account of this matter. He says (Book 3. chap. 23 of Laics.) "But when in reference to Heretics, thieves and other wicked men, there arises this question in particular, "SHALL THEY BE EXTERMINATED?" it is to be considered according to the meaning of our Lord, whether that can be done without injury to the good; and if that be possible, they are without doubt to be *extirpated;* (sunt procul dubio extirpandi) but if that be not possible, either because they are not sufficiently known, and then there would be danger of punishing the innocent instead of the guilty; or because they are stronger than ourselves, and there be danger lest if we make a war upon them, more of our people than of theirs should be slain, then we must keep quiet (tunc quiescendum est.)

3d. You say "the Quakers of New England were hanged by the Presbyterians." This also, is, without qualification, a misstatement. There was a time when Congregationalists in some parts of New England *did* persecute that now amiable people. But I would ask, upon what authority you have ventured to utter so unfounded a charge against us; and since you will not permit me to excuse your misrepresentations on the ground of ignorance, to *what* account shall the public set down *this* misstatement!

4th. In two successive letters you have attacked the character of the celebrated John Wesley. In the first you say (Letter No. 15) "Even the meek John Wesley as late as the year 1780, proclaimed that they (Catholics) ought not to be tolerated by any government, Protestant, Mohammedan, or Pagan." You repeat this charge in your last letter. While I leave to others, better acquainted with his history and opinions than myself, such a defence as may be thought necessary, I feel it to be my duty here briefly to expose a flagrant example of that unworthy garbling with which, in another case, you have ventured to charge me. In the very letter, and partly in the very paragraph from which you take the above sentence, there is a distinct disclaimer of the spirit of persecution. Let us quote it: "With persecution I have nothing to do; I persecute no man for his religious principles. Let there be as boundless a freedom in religion as any man can conceive. But this does not touch the point; I will set religion true or false out of the question. Yet I insist upon it that no government not Roman Catholic ought to tolerate men of the Roman Catholic persuasion. I prove this by a plain argument, let him answer it that can; that no Roman Catholic does, or can give security for his allegiance or peaceable behaviour I prove thus: It is a Roman Catholic maxim established not by *private* men, but by a *public council*, that '*no faith is to be kept with heretics*.' This has been *openly avowed* by the Council of Constance; but it never was *openly disclaimed*. Whether private persons avow or disavow it, it is a fixed maxim of the church of Rome. But as long as it is so, nothing can be more plain than that the members of that church, can give no reasonable security to any government, for their allegiance or peaceable behaviour. (Here follow the words quoted by Mr. Hughes) *Therefore they ought not to be tolerated by any government, Protestant, Mahometan, or Pagan.* (The author proceeds) You may say, 'nay but they will take an oath of allegiance.' True, five hundred oaths; but the maxim, 'no faith is to be kept with heretics' sweeps them all away as a spider's web. So that still, no governors, that are not Roman Catholics, can have any security of their allegiance. The power of granting pardons for all sins, past, present and to come is, and has been for many centuries one branch of his (the Pope's) spiritual power. But those who acknowledge him to have this spiritual power can give no security for their allegiance, since they believe the Pope can pardon rebellions, high treasons, and all other sins whatever. The power of dispensing with any promise, oath, or vow is another branch of the spiritual power of the Pope. All who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the Pope, can give no security for his allegiance to any government. Nay, not only the Pope, but even a Priest has the power to pardon sins. This is an essential doctrine of the church of Rome, but they that acknowledge this cannot possibly give any security for their allegiance to any government. Oaths are no security at all, for the Priest can pardon both perjury and high treason. Setting, then, religion aside, it is plain that upon principles of reason, no government ought to tolerate men who cannot give any security to that government for their allegiance and peaceable behaviour.....Would I wish, then the Roman Catholics to be persecuted? I never said or hinted any such thing. I abhor the thought; it is foreign from all I have preached and wrote these fifty years. But I would wish the Romanists in England, (I had no others in view) to be treated with the same lenity that they have been these sixty years; to be allowed both civil and religious liberty; but not permitted to undermine ours." (See Wesley's works Vol. 5. p. 817, 818, 826.)

From these extracts it is palpable to every honest mind that gross injustice has been done to Mr. Wesley. While he discla ms persecution on the one hand, he proves on the other, that *no Roman Catholic, if consistent, can give reasonable security to any governor or government, not Roman Catholic, of his allegiance and peaceable behaviour!* And now if instead of *scandalizing* his *memory*, you will answer his *argument*, you will do a good service to "your lord the Pope."

5th. You say "In our late interview I compelled you to acknowledge that you had *garbled* the extract from the 4th Council of Lateran, by leaving out whole sentences." I am constrained to say that it is absolutely and wholly a gratuitous misrepresentation—and I appeal in proof to the gentlemen who were present. I told you, as is the fact, that I gave an *abstract* or *continued sense of the whole* passage; that it was simply for want of room I gave no more; that what was omitted made nothing *for* you, nor *against* me. And now I challenge you to take up that passage, and show that I have left out one *line* or one *word* which will at all affect the sense of the decree. And I farther challenge you to defend that passage—*which by the authority of a general Council dooms heretics to destruction—rewards those who aid in their extermination—excommunicates those who received, defended, or favoured them—orders the princes and rulers of the nations to purge their land of heretical filth—absolves their subjects* (here see the force of Wesley's argument) *from their allegiance if the princes refuse; and gives the lands of the heretics to the pious papists who slaughtered or expelled them!* And yet, gentle reader, this is the Priest, who says this was only a "*feudal*" council:—and this the man who from several letters and many pages of Wesley's writing, *took out of its connexion one sentence* omitting the disclaimers and explanations which looked him directly in the face!

6th. You charge me as follows: "It seems you cannot give even the title of a chapter in a book, without falsifying it. Bellarmine's chapter is headed—Posse hæreticos ab ecclesia damnatos, temporalibus pœnis, et etiam morte mulctari. Now every schoolboy knows that this merely states, that Heretics condemned by the church, *may be* punished with temporal penalties, and even death. And yet your version of it in your last letter placing it in italics, and between inverted commas, is, that 'it was the duty of the church to burn heretics.'" And is it possible that you can so presume upon the ignorance of your readers when the very first sentence in the chapter (already cited at large by me in letter No. 14) thus begins: Nos igitur breviter ostendemus hæreticos incorrigibiles ac præsertim relapsos, *posse ac debere* ab ecclesia rejici et a secularibus potestatibus, temporalibus pœnis atque ipsa etiam morte mulctari." "We will briefly show that the church has the *power, and it is her duty*, to cast off incorrigible heretics, especially those who have relapsed, and that the secular power ought to inflict on such temporal punishments, and even death itself." Here is both "posse" and "debere:" will you say that "debere" means only "*may be*!" Does it not convey the full force of the word DUTY or "OUGHT TO BE!" Really such disingenuous cavils would be beneath the simple dignity of a manly "schoolboy!"

7th. In your letter No. 15 you had evaded the force of many extracts from your standard writers by the sweeping specific that they expressed only their "*opinions*," and you called for Ecclesiastical authority. I proceeded accordingly to produce several specimens. For example, I adduced Bellarmine's reference to the Council of Constance: (mark it,) not his *opinion*, but a *fact;* viz. he says that *the Council of Constance condemned the sentiments of John Huss and Jerome of Prague, and handed them over to the civil power; and they were burned.*" As you say not one word in reply, are we to hold you as acknowledging *this fact*? If not, what is your reply! Again, the same author says "*that the laws of the Church decree that incorrigible heretics should thus be dealt with, and that an almost infinite number of heretics were burned by the Church, as the Donatists, the Manicheans, and Albigenses.*" *Do you deny it!* And if you did, shall we believe *him* or *you*? I spread out to your view also the famous Bull of Innocent the 8th against the poor peeled and butchered Waldenses. And how do you meet it! Do you deny it! No, you *dare* not! Do you attempt to explain it! No, you *cannot!* What then is your answer! "Pope Innocent VIII. was elected in the year 1484—and it is not usual with our Popes to issue bulls seven years *before* their election; such bulls come from another quarter." That is, there is a mistake of *ten years* in stating the date of the bull!! But will you deny that there was such a bull! That it was issued in 1487 instead of 1477: that it enjoined in the *name of the Pope, and the name of the Church, on all the Arch-Bishops and Bishops—and all the faithful in virtue, of holy obedience—to exterminate heretics by arms—and that it gave to the crusaders a plenary indulgence, and the remission of all their sins once in their lives and at death*? Will you deny this! Can you explain it! Is it not according to your call, just such "a document in proof of my charge" as you have defied me to "show" you! —If you have any *doubts* on this subject, I refer you to Boronii Annales, Vol. XIX. page 386. section 25th.

To these authorities I subjoined an extract from the decree of the 3d. Lateran Council, which in the most ample and awful form confirms the proofs that heretics without number have been exterminated by the authority of General Councils. You attempt no reply to the stubborn facts adduced, for you well knew that none could be given; but as usual you descend to the Jesuit's last resort, *personal abuse*. You charge me with *suppressing a part* of this decree which materially affects the sense of the *whole*. This I am constrained, in self-defence, to say is wholly false. It would fill a folio volume to publish *at large*, the multifarious and abominable documents from which the Protestant is called to draw the evidences of your church's corruption and guilt. Covered up as they are in an unknown tongue, and carefully withheld in musty tomes and hidden recesses from the public eye, they must be dragged, like malefactors, to the light; and they come forth muttering anathemas, and giving out strange sounds of wrath. When I adduce them in evidence, it is always in reference to some leading topic; and it is my constant study in every case to give the true sense, and *connected* meaning of the passage in hand. Of this every reader must be sensible, who has impartially and intelligently examined my letters. My object *in this case*, was to prove that *General Councils decreed the destruction of heretics;* and the extracts which I furnished, proved this without changing the meaning, or weakening the force of *a single word* of the passage. Faber quotes just as I have done; Baronius your great annalist himself does not give the decrees in continuity; Caranza with *filial care* omits the *whole;* and even Mr. Hughes leaves out *several sentences toward the close*, which go to strengthen my statement. For example this: it is *enjoined that if any should presume to molest the crusaders they should be excommunicated; and if Bishops or priests refuse to oppose themselves decidedly to the heretics they should be deprived of their offices.*

But in the next place I ask what do the omitted passages prove? The first is this, "*But if they die in this sin let them not receive Christian burial, and let no offering be made for them under pretence of any privilege granted by us, or any other pretext whatever.*" How, I ask, does this passage *help your* cause! Is it not a still farther *illustration* of the fact I am proving! Does it not show that the HOLY *Council* would not let the poor heretics *rest* even in the grave, where the most relentless laws of human *warfare* cease to *persecute*? Does it not further show that the HOLY Council superadded the pains of Hell, to murder, and to the refusal of "Christian burial!" "*Let no offering be made for them.*" That is, let the pains of Hell press them; let no sacrifice be made for them; *no oblation!*

The other passage with whose exclusion you find fault, is as follows: "As to the Brabantians, Navarrii, Rasculi, Cotcrelli, and Iriaverdimi, who exercise such cruelty towards the Christians, that they pay no respect to churches or monasteries, spare neither widows, nor virgins, neither old nor young, neither sex nor age, but after the manner of the Pagans destroy and desolate every thing, we, in like manner, *decree* that such persons as shall protect, or retain, or encourage them, in districts in which they commit these excesses, be publicly denounced in the churches on Sundays and festival days, and that they be considered as bound by the same censure and penalty as the *aforesaid heretics*, and be excluded from the communion of the church, until they shall have abjured that pestiferous consociation and heresy. But let all persons who are implicated with them in any crime, (alluding to their vassals) know that they are released from the obligation of fealty, homage, and subjection to them, so long as they continue in so great iniquity." Now this passage introduces *another people besides* those mentioned *above*, and *charges* them with *other crimes;* and yet *all* are comprehended in the same sweeping dispensation of death! Does this make for your cause!

The grave Council were not very specially scrupulous about *verity*, though "infallible." But suppose it all true, to what does it amount! Why to this, THESE HERETICS WERE A VERY WICKED MURDEROUS PEOPLE; THEREFORE THE COUNCIL HAD A RIGHT TO EXTERMINATE THEM! That this is what you mean is evident because you immediately add "I wonder whether men of such a stamp would not be reduced to the *penitentiary*, if they committed such crimes in our day and in our country?" But *who* shall *reduce* them to the *penitentiary?* Mr. Hughes owns that the Council decreed their destruction and pleads that they *deserved* to die! Then Mr. Hughes, while trying to "*correct me*," acknowledges that where men *deserve* "to be reduced to the penitentiary," the *church may do it!* From his own showing therefore, and by the "*omitted*" passages it is avowed that the church of Rome has the right in *certain cases to destroy Heretics!* Again, Mr. Hughes shows by the "omitted" passage that in certain cases *vassals may be released, by the church from their obligation of fealty, homage, and subjection*, to their rulers. (See again Wesley's argument in this connexion. Besides in the passages *not disputed*, this said *Council*, (not the civil power but the church of Rome in Council) decreed these Heretics to "slavery." Tell me then Mr. Hughes, "ARE LIFE, LIBERTY, AND THE PURSUIT OF HAPPINESS UNALIENABLE RIGHTS!" So says our memorable Declaration of Independence. Again: this decree *inhibits all who will not take up arms against said Heretics from the body and blood of Christ*. Now what has the church of Christ to do with *making war and causing men to take up arms?* Will you tell me! Again; this decree of the church of Rome "*promises remission of sins*" for taking up *arms*. Strange wages for the soldier, even the price of blood! Will you then give up the whole matter, or else explain these decrees, and bulls! How long shall an astonished community wait, and for argument receive scandal; for reasoning, passion; for facts, charges of falsehood? Is it any answer to arguments from the bull of Innocent 8th, to say, *it was issued* in 1487 and not in 1477! Is it any explanation of the decree ordering the murder of millions of Heretics, to say they *deserved* to be destroyed, and that Mr. Breckinridge *omitted* the passages which *proved* that they deserved it! Tell me then has the *church* the right to command or cause *any man* however *wicked* to be put to death? This is the question. I have proved from bulls and decrees that she has commanded and caused millions to be put to death (and most of them innocent.) Now why did she do it! Can you defend it! Can you explain it! Can you shun it! Can you meet it! *Yet this is your infallible rule of faith; and this your way to save the world!*

The result of all our inquiries is this, that the church of Rome is upon a *principle avowedly* in her standards, a persecuting church. If Mr. Hughes denies it, he contradicts public documents; if he disclaims, and denounces it, *he gives up the infallibility of his church*. Protestants have persecuted also; but with this difference: 1. It has been in the ratio of a thousand to one. 2. They did it in *spite* of their *system*, not *according* to it, and as a part of it; and they neither deny it or defend it. Having disposed of these indefensible Bulls, Decrees, &c., let us see for a moment what you have done, or *rather omitted* in your last letter on *the rule of faith*, which of late days you scarcely touch. 1. What have you said to explain your dilemma, which makes you justify Christ's crucifixion, or give up infallibility! Not a word. 2. What have you said in answer to my threefold exposure of the doctrine of infallibility, in my last letter! Not a word. You seem afraid to touch again even the rim of one of your circulating syllogisms. 3. What have you said of "the Apocryphal Books!" Not a word. 4. What have you said of "Unwritten Traditions!" Not a word, except to allude to the powerful essay of Bishop Onderdonk. On this topic your reserve, though often called on by me, has left for his able pen an ample field. Your "*answer*" *to his "charge on the rule of faith*," (like those gigantic arguments pledged in your letter No. 2 against me) is no doubt destined to live and die, in *the land of promise*. 5. "*The unanimous consent of the Fathers.*" Where is it? It is a part of your rule of faith! But where is it! In vain have I proved it an impossibility, an absurdity, &c. Not a word from you on this subject, except that when I quote the "Fathers" *against* you, you say I have left the *Scriptures* as a rule of faith, and appeal to the Fathers! 6. I offered to discuss with you, the evidence of the Divinity of our Lord, from the word of God. Though you had said this doctrine could not be proved from the Bible alone; yet you entirely decline to meet me on this subject. 7. I put *four questions* to you drawn from the "documents" of your church! You call them "little questions:" yet small as they are you do not attempt to answer. Why silent! Is it so then, that your people are prohibited from *hearing Protestants preach?* Why then such outcry about the warning against the *reading of the controversy?* Is it so, that your people are prohibited the perusal of Grotius, Locke, Milton, Saurin, Young, &c.! Where then, are the rights of conscience! Is not this despotism! Does it not show Rome an enemy to knowledge! Is not a *license* necessary to read them, and to read all "*controversies*" with heretics! And is this the reason that you help out in the *pulpit* the imbecilities of your appeals from the *press*, and give the *substance* of the *Protestant's* arguments on the *Sabbath* to those who may not without *license* dare *to read them* in the *week*? And is it true that the Bible is chained to the altar, and *none can without permission, read it*? And does your rule of faith teach that *God's* word will *injure* and mislead his creatures!

8. Long, long ago, I brought to view the fact that the Pope had ordered *Catholic books to be altered*, and amended; and that even the Fathers had been by *authority* "expurgated" to make them speak the language of the church. Have you denied it! Have you explained it!

9. I proved from the Pope's Encyclical letter, lately issued, that he had pronounced *the liberty of the press* "THAT FATAL LICENSE OF WHICH WE CANNOT ENTERTAIN TOO MUCH HORROR:" and that he called "LIBERTY OF CONSCIENCE, AN ABSURD AND DANGEROUS MAXIM, OR RATHER THE RAVING OF DELIRIUM." You say in your last letter, as to restrictions on the press, and on books, "Catholic States, like Protestant States, manage their own affairs pretty much as they please." But the Pope's letter, as the name imports, is not for Italy or Spain, *but for the whole church every where,*—*for* the secretary who announced the Pope's jubilee; and *from* the head of the church! Does the *secretary* adopt the Pope's principles! or are these only "*opinions*" of the Pope! Do you think with a western Prelate of the church of Rome, that "as long as *the Republican Government* (in this country) *shall subsist*," the labours of the missionaries among the western tribes of Indians are almost fruitless? Or do you think with Bishop England, who said "*The Americans* are loud in their reprobation of your servile aristocracy (in Ireland) who would degrade religion by placing its concerns under the controul of a king's minister; and could your aristocrats and place-hunters view the state of *Catholicity* here, they would inveigh against the *Democrats* who would degrade *religion by placing its concerns under the controul of a mob; and I am perfectly convinced both are right. In both cases the principle is exactly the same—the mode of carrying it into operation is different.*" 10. The 3d edition, (in rather an emaciated condition) of your TEN HEADS, though twice replied to, appears in your last letter. All I have to say now is this,—that, throughout your attempts at discussion, you have called "*private interpretation*" our rule of faith. *The Bible is our infallible rule of faith. The Bible is the rule;* interpretation is the *use* of the rule. If men pervert it, that is not the rule of faith. If men abuse the light of the *sun* to evil deeds, still it is the *sun*. If one takes a *true rule* and gives a *false* measure, is it the fault of the *rule?* While *the Bible* is our rule, I have shown that your rule is (1.) *the Bible*, (2.) the Apocrypha, (3.) "Unwritten Traditions," (4.) the unanimous consent of the fathers, (5.) interpreted by an infallible judge, who has not spoken for near three hundred years; and whose writings and interpretations make a *library in a dead language*. And now when Mr. Hughes ascends the desk with these ponderous tomes, he has our *Bible, to interpret privately*, that is, to do it *himself*—and all the difficulties of the Protestants attend *him* too—for he is fallible: and he has also the Apocrypha, "unwritten traditions" (if he can find them) "the unanimous consent of the Fathers," and the immense volumes of decrees, canons, bulls, the missal and breviary, to *interpret* and *preach*. This Mr. Hughes owns in the last letter, where he says "*we exercise our judgment, and arrive by a rational process of investigation at the proof of our doctrines.*" And now when Dr. White, or Dr. Brantly, or Dr. Miller ascends the pilpit with the pure unincumbered Bible, are they not as likely to get at the truth as Mr. Hughes! Either Mr. Hughes is *infallible*, which I think, *now*, no body will imagine, or else these Protestant preachers, are, *to say the least*, as likely as he, to be safe instructors of the people. In a word there is unanswerable proof that if your Church has infallibility it is perfectly useless; and cannot be applied *unless every priest and every Prelate be personally infallible*. But your infallibility is a figment; and your rule of faith was never established by the Lord Jesus Christ.

But before I close this letter I wish in preparation for the discussion of other topics, briefly to show *the necessity of a Reformation in the Church of Rome at the time when Luther appeared, as well as for ages before.*

As my remaining space is small, and the sources of information are almost without limit, I will here confine myself to one or two authorities. Take for example, the letter written by four Cardinals and four other Prelates, to *the Pope*, by *his order* on the subject of reform in the church. (As this letter extends to many pages, you will not charge me with *garbling* if I give only extracts. The Catholic Herald, however, may have the *whole* of it for publication.) They tell his Holiness "of abuses and most grievous distempers, wherewith the *church of God*, and especially the court of Rome, has for a long time been affected; whereby it had come to pass, that these pestilent diseases growing to their height by little and little, the *church as we see is upon the very brink of ruin*." "Your holiness very well understands the *original* of these mischiefs; that some Popes, your predecessors, having *itching ears*, as says the Apostle Paul, heaped up teachers after their own lusts, not to learn from them what they ought to do, but that they should take pains and employ their wit to find out ways how it might be *lawful* for them to do *what they pleased*. Hence it is come to pass that there have been Doctors ever ready to maintain that all *benefices* being the Pope's, and the Lord having a *right to sell what is his own*, it must necessarily follow that the Pope is not capable of the guilt of *Simony;* in so much that the Pope's *will* and *pleasure*, whatever it be, must needs be the *rule* of all that he does; which doubtless would end in believing every thing *lawful that he had a mind to do*. From this source, as from the Trojan horse, so many abuses, and such mortal diseases have broken forth into the church of God, which have reduced her as we see almost to a state of desperation; the fame of these things having come to the ears even of *Infidels*, (let your holiness believe us speaking what we know) who deride Christianity more for this than for any thing else; so that through ourselves, we must needs say, *through ourselves*, the name of Christ is blasphemed among the nations." They proceed to say, "we will touch upon the matters only that belong to the office of *universal pastor*, some also that are proper to the *Roman Bishop*." They dwell with peculiar emphasis upon the point "that it is not lawful for the Pope who is Christ's Vicar, to make any *gain to* himself of the use of the keys." Another abuse is, "that in the ordination of Priests no manner of care and diligence is used; the most uneducated youths of evil manners, are admitted to holy orders; from hence grow innumerable scandals; and the reverence of God's worship is well nigh extinguished." "Another abuse is the changing of benefices upon contracts that are all of them *simonical*, and in which *no regard* is had to any thing but *gain*." "Almost all the Pastors are withdrawn from their flocks which are almost every where entrusted with *hirelings*." "In the orders of the religious, many of them are so degenerate that they are grown scandalous." "Another abuse, is that with Nuns under the care of conventual Friars,—in most Monasteries, *public sacrileges are committed*, to the intolerable scandal of the citizens!" "The collectors for the Holy Ghost, St. Anthony, and others of this kind, put cheats upon rustics, and simple people; and entangle them in a *world of superstition*." "Another abuse is the absolution of a simonical person—this plague reigns in the church—they *buy* their absolution, and so they keep the benefice they bought before." "This city of Rome is both the mother of the church and mistress of other churches, wherefore the worship of God and purity of manners should flourish there most of all. But yet, holy father, all strangers are scandalized when they go into St. Peter's church and see what slovenly, ignorant priests say mass there." "Nay in this city ****** walk about as if they were goodly matrons, and are at noon-day followed up and down by men of the best account in the *families of Cardinals*, and by *clergymen*." "We hope that you are chosen to *restore the name of Christ forgotten by the nations* and even by *us the clergy*, that hereafter it may live in our hearts, and appear in our actions; to heal our diseases, to reduce the flock of Christ into one sheepfold, to remove from us that indignation and vengeance of God, *which we deserve*, which is now ready to fall upon us, which now hangs over our heads!" This portentous letter was addressed to Paul the 3d. One of its authors was afterwards a pope himself. The picture it gives of the state of the church, leaves room for no comment. I only add, that LONG BEFORE THIS, COUNCIL AFTER COUNCIL HAD DECREED A REFORMATION TO BE INDISPENSABLE;—POPE AFTER POPE HAD OWNED THAT IT WAS NEEDED—AND EUROPE RESOUNDED WITH THE CALL FOR REFORMATION.

I am your, &c. JOHN BRECKINRIDGE.

P. S. I cannot stoop to notice any farther your impertinent calls for a *name*. Mr. Burtt was the original, responsible informant. In him my information terminates. He informed the person who wrote to me. His name you have; and can claim no more. J. B.

REFUGE OF BELIEVERS.

When all the streams of life are low;
When foes increase, and friends are few;
When wasted by the tide of wo
Lies that lone heart where hope once grew—
Where shall the suffering spirit go!
To whom for strength and peace apply,
If not to Him whose love can throw
Joy's sun light o'er the darkest sky!

Ye pilgrims in this vale of tears,
Who meet full oft, in awful form,
Temptation's host of doubts and fears,
And trouble's desolating storm;
Why shrink your souls when tempests wage
Their bitter warfare round your path?
He lives whose power can calm their rage,
Whose hand can shield you from their wrath.

Should hills into the sea be cast,
And mountains from their base be hurled,
Should time expire, and ruin vast
Rush down on a dissolving world:
Yet Jesus lives—his love is sure—
Sure as his heavenly throne is high:
He lives—and you must be secure;
He lives—and you can never die!
—*Standard.*

THE SABBATH.

This is the day of rest!—Let earth retire
And leave my thoughts, eternal God to thee.
Let my dull heart, this sacred morning, be
Warm'd by thy grace and touch'd with heavenly fire.
Softly the sabbath-bell is heard afar,
Like mercy's summons to a feast of love;—
On to the house of prayer the suppliants move,
To tell their wants to him whose sons they are.
Vain is the sculptur'd roof--the long-drawn aisle,
Vain music's tone, and vain the silken vest;
That worshipper and he alone is blest,
On whose rapt soul the Spirit deigns to smile.
Yet do the Sabbath's joys but dimly show
The bliss of that bright world to which we hope to go.

WHO CANNOT AFFORD TO TAKE A NEWSPAPER!—The plea of being unable to pay two dollars a year for a paper, is frequently heard from those who are the last that should make it; from well-conditioned citizens and thriving householders, who have abundance to lay out every year for the mere luxuries of living, and in some cases from the richest in the land, whose wealth lies in active accumulation around them. By such persons, money paid for a paper is looked upon as so much wasted from their general stock, or at least laid out with less advantage than it might have been laid out in some other way. They hold it for *economy* to resist the call for expenditure at this point, and please themselves with the idea of *saving* just here all that their less prudent neighbors pay for the privilege of having a newspaper in their houses. "There is that withholdeth more than is meet, and yet it tendeth to poverty."—Oh, how often and how sadly this maxim of inspired wisdom is illustrated in the history of those who hold themselves to be the prudent and thrifty of the earth! There is poverty which lies not in the dearth of dollars and cents, and this is seen going hand in hand every day with the principle of saving—an evil vastly more deplorable than the worst of those with the apprehension of which the minds of the people generally are haunted. It is the POVERTY OF THE SOUL; not in that good sense in which it is commended in the Bible, but in the bad sense in which we see it so frequently exemplified in the world, in the case of those whose intellectual and moral nature is found lying uncultivated and waste—in the midst of all the opportunities of knowledge they enjoy, a dark and dismal chaos, "without form and void."—*The Friend.*

LIVES OF ROBERT HALL.—We learn that two new Lives of Rev. R. Hall are preparing; one by Mr. Morris, of Bungay, (author of the memoirs of Fuller,) whose publication has been hitherto deferred in compliance with an arrangement entered into with the publisher and Mr. H.'s surviving friends, who, by a pecuniary compensation, induced Mr. Morris to give precedence to the volumes published under the superintendence of Dr. Gregory for their benefit. This delay was purchased for £200. The other is by a Mr. Riley, an enthusiastic follower of this distinguished preacher, who is preparing a copious biographical account of him. This gentleman may be literally termed a *follower* of Mr. Hall; for having attended his ministry while at Cambridge, he followed him to Leicester, and from thence to Bristol. In all these places he enjoyed the most intimate intercourse with Mr. Hall, of whose conversations Mr. Riley was constantly in the habit of taking shorthand notes. We are likely, therefore, from all the existing and the forth-coming memoirs, to be furnished with a complete *Boswellized* biography of this great man.—*N. Y. Obs.*

COMMISSION
And Forwarding House,
NEW-ORLEANS, LA.

GEO. W. ADAMS, late of Louisville and HENRY S. BUCKNER have connected themselves in Business under the firm of *Adams & Buckner*, for the purpose of transacting a

General Agency, Commission and Forwarding Business,

in the city of New-Orleans, with capital sufficient to render facilities, and a determination to devote strict attention to the interest of those confiding Commissions of any kind to their charge. A liberal share of patronage is solicited

New-Orleans, July, 1833.—50-2m.

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

The Hygeian Vegetable Universal Medicine of the British College of Health, London.

THE very increasing demand for The *Hygeian Vegetable Medicines* of the *British College of Health*, has induced the Agent for Kentucky to obtain an ample supply, by which he will be enabled to extend its beneficial influence to many of the principal towns of this State. The high character this invaluable Medicine has acquired in nearly every State of the Union, is now firmly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience; it is therefore sufficient to say, that the Hygeian Medicine only requires to be persevered in. Innumerable are the cures it has effected in consumptions, dyspepsia, fevers, ague, indigestion, cholera, inflammations internal or external, mercurial diseases, billious and nervous affections, all diseases of the liver, yellow fever, gout, rheumatism, lumbago, chronic pains, feminine obstructions, tic-doloreux, dropsy, St. Vitus' dance, epilepsy, apoplexy, paralysis and palsy, jaundice, scarlet fever, asthma, gravel, piles, strictures, scrofula, and all diseases of the blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale, at the store of Mr. J. Tilford, or of Mr. White, Agent for Kentucky, at Mr. G. Adams' Store, Court House square, Lexington.

Price in boxes according to size, $1. $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

Lexington, April 9th, 1833.—40-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

HATTING BUSINESS.
JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD**, Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.
S. & T.

Lexington, October, 31, 1832—18-1y.

NEW GROCERY
AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf.

ECONOMY.

WE have on hand and offer for sale the NEW PATTERN

COOKING STOVE.

This Stove stands *unrivalled* as one of the greatest labour and wood saving apparatus that has ever been invented. They are constructed to occupy little space and will do all kinds of Cooking, such as *Boiling, Stewing, Roasting, Baking, Frying*, &c.; and all be done at the same time, and with such a saving of wood that the price of a stove would be saved in a short time.

Those disposed to economize in this way are requested to call and examine the Stoves, whether they wish to purchase or not. Reference can be given to a great number now in use for proof of their utility; and stoves can be furnished of different sizes, to cook for from 30 to 200 persons.

We keep also a large lot of 10 *Plate and 7 Plate Stoves, large and small; Franklin Stoves, large and small*, beautiful patterns. With a number of *Fancy Stoves and Coal Grates.*

With all kinds of BRASS Knobs, Fenders, Shovels and Tongs, Bellows, Andirons, &c. &c.

STEPHENS, WINSLOW & STEPHENS.
Main-Street, Lexington.

Nov. 14, 1832—20-tf.